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The Hindustan Review

Vol. 38
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THE

Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

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THE "NEW BIRTH" IN INDIA: "A LIVING MOVEMENT."

By Dr. Ananda K. Coomaraswamy, D.Sc. (Lond.).

It would be idle to deny, and I am not sure that any one would deny, that there is at this moment, and there has been for some little time past, and very likely there will be for some time to come, **a living movement** in the mind of the Indian people. A living movement, and a movement for what? A movement for objects which we ourselves have all taught them to think desirable objects. And unless we somehow or other can reconcile order with satisfaction of those ideas and aspirations, the fault will not be theirs. It will be ours. It will mark the breakdown of what has never yet broken down in any part of the world—the breakdown of British statesmanship. That is what it will do.—*Viscount Morley at the Indian Civil Service Dinner.*

It would be a mistake to regard what is going on in India as a phase which will pass. Some of the extravagances will pass, and the sooner the better; but what is happening is a development, not a phase, **a new birth**, not a sickness. The proof of that lies in its universal acceptance by all classes in India itself. It is not merely the Bengalee agitator or the Mahratta plotter, the Mahomedan student in London or Aligarh, and the educated Jat of the Punjab, but every intelligent person who has a new idea of nationality, a new vision of liberty. The interesting movement is due to a strong racial desire to emulate the West. "Why should we lag behind?" is the voice of India from Peshawar to Cape Comorin. And there can be no doubt that this attitude constitutes one of the greatest problems with which the British Government has ever been confronted, and upon the way in which it is treated will depend, humanly speaking, the future of British rule in India. The question of the day is how the British Government is going to deal with it.—*Sir Mackworth Young, ex-Lieutenant-Governor of the Panjab at the Pan-Anglican Congress.*

Do not let us suppose that all we have to do in India is to sit on the safety-valve, to repress disorder, to smite upon the head any one who attempts to take up a prominent position. That will not serve in the long

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run. What we need to do is to realise that **a new life is coming to birth in India.** We have to do not merely with the agitator, with local outbursts and the like; there is a position of extraordinary interest and wonderful possibilities of development, such as no country has been faced with before, all down the pages of the world's history. A new life is indeed coming to the birth. Have we not been trying to bring in new thoughts, new standards, new ideals of life, new conceptions of God and of society, and are we to expect all that to go on endlessly, producing no results, no craving for larger and fuller and stronger life?—*Bishop Lefroy of Lahore.*

The cry is "India for the Indians," as it is also "Japan for the Japanese," and "China for the Chinese." My point is, that however much of haste, or folly, or violence may be mixed up in the movements which are proceeding under those watchwords, with the watchwords themselves, no Christian can fail to have the fullest sympathy. Everything in the future depends precisely on this quality of sympathy. We have created in India a new class of educated Indians and we are on our trial to see whether we can have the wisdom to guide the spirit which by our own industry we have raised. It is not too much to say that our fulfilment of our function in India in the future depends upon our developing a power of sympathy which we certainly have not developed yet. **India exists, not in order that she may be part of the British Empire, but in order that she may realise herself. For this God made the Indian.**—*Bishop Gore of Birmingham.*

To be correct, what we witness in India is but the travail of a new birth and not the new birth itself. The manger is prepared but the star that is to proclaim to the wise men of the East and the West the glad tidings of the new birth, is still hid behind the horizon. Those who look from the lofty heights of intellectual and spiritual intuition, do indeed perceive the grey dawn that is rich with intimations of the new luminary. But the rough immediate duties of the administration, and vested interests, absorb the average official so much that to him the gleam in the heavens seems but the lurid flash of a bomb-burst. When the bomb-maker has been put down, as he will be, not so much because of the new Explosives Act as because the moral sense of the whole Indian population is in revolt against him, the gleam will persist and grow increasingly brighter.—The *Indian Social Reformer.*

I.

THE world is now familiar with the phenomenon commonly known as the "Unrest in India." In this unrest or struggle, there have been many more or less dramatic episodes, that have called attention to its existence, otherwise often ignored, sometimes unsuspected. We have had, for example, the series of events connected with the partition of Bengal, the deportation of an Indian leader without trial, continual press prosecutions for sedition, the resignation of a Lieutenant-Governor, the attempted assassination of another Civil Servant; and there have been many other notable signs of the times. These things are signs, I say; but of what struggle, what desire?

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So much depends upon our conception of the issues at stake. India for the Indians! True; but why? Is it that we may *have*, or that we may *be* and *give*? Do we fight with attachment to the fruits of works, such as political rights and commercial prosperity; or do we fight for an idea, the duty of self-realisation for the sake of others? If it is for an idea that we fight, victory is sure; if only for a material end, it may be that there also we shall win—or it may be not—but if we do win, it is not obvious what the great gain to humanity will be. Five hundred years hence it will matter little to humanity whether a few Indians more or less have held official posts in India, or a few million bales of cloth been manufactured in Bombay or Lancashire factories; but it will matter much whether the great ideals of Indian culture have been carried forward or allowed to die. It is with these that Indian Nationalism is essentially concerned, and upon these that the fate of India as a nation depends. In cruder, concrete terms, it is more important for an Indian to wear a turban even of English made cloth, than for him to wear a hat of the latest London fashion, made in India though it may have been. Ideas are more important than rupees. The struggle is to be, not one in which either wealth or force will prevail; but presents itself to us as a contest of Will, a *Kultur-Kampf*. The present task of Indian Nationalism then is, to strengthen the National Will of India; for the result of our struggle for freedom to be ourselves, depends alone, in the last resort, on strength of will.

Our struggle is part of a wider one, the conflict between the ideals of Imperialism and the ideals of Nationalism. Between these two ideals the world has now to choose; and with the choice of Britain in particular, we are now concerned. Upon that choice depends the salvation of much that is absolutely essential to the future greatness of civilisation and the richness of the world's culture. For Imperialism involves the subordination of many nationalities to one; a subordination not merely political, but also economic and mental. Nationalism is inseparable from the idea of Internationalism, recognising the rights and worth of other nations to be even as one's own. For Britain we cannot speak; but for ourselves, the ideal is that of Nationalism and Internationalism. We feel that loyalty for us consists in loyalty to the idea of an Indian nation,

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politically, economically, and mentally free; that is, we believe in India for the Indians; but if we do so, it is not merely because we want our own India for ourselves, but because we believe that every nation has its own part to play in the long tale of human progress, and that nations, which are not free to develop their own individuality and own character, are also unable to make the contribution to the sum of human culture which the world has a right to expect of them.

The world resembles some vast, as yet unordered garden, having divers soils and aspects, some watered, some arid, some plain, some mountain; the different parts of it should properly be tended by different gardeners, having experience of the diverse qualities of soil and aspect; but certain ones have seized upon the plots of others, and attempted to replace the plants natural to those plots, with others more acceptable or profitable to themselves. We have not to consider only the displaced gardeners, who naturally do not admire and are not grateful for the changes introduced into their plots; but to ask whether these proceedings are beneficial to the owner of the garden, for whom the gardeners work. Who is this owner but the Folk of the World of the future, which is ever becoming the present? Shall they be glad or sorry if uniformity has replaced diversity, if but one type of vegetation is to be found within their garden, flourishing perhaps in one part, but sickly in another; what of the flowers that might have flourished in that other part had they not been swept away?

The world has progressed from the idea of individual slavery to that of individual freedom; it has become an instinct to believe that men are equal at least to this degree, that every man must be regarded as an end in himself; but progress is only now being made from the idea of national slavery (Empire) to that of national freedom (Internationalism). The dominant nations have to learn that nations no less than men are ends in themselves; they have yet to realise that a nation can no more ultimately justify the ownership of other nations, than a man can justify the ownership of other men.

Many of the difficulties that beset the path of Indian nationality are real. The one thing strange to us is the delight with which the Britishers insist upon them, as though the possibility of an Indian nation, conscious of its past, and led

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by hope of days to come, were in itself an evil thing. Why is there not rejoicing at a nation's birth, or rather adolescence? for to all men the gift is given, and to all is brought the fame. "How many things shalt thou quicken, how many shalt thou slay! How many things shalt thou waken, how many gather to sleep! How many things shalt thou scatter, how many gather and keep! O me, how thy love shall cherish, how thine hate shall wither and burn! How the hope shall be sped from thy right hand, nor the fear to thy left return! O thy deeds that men shall sing of! . . . O Victory yet to be!"

Let us not forget that in setting this ideal of Nationalism before us, we are not merely striving for a right, but accepting a duty that is binding on us, that of self-realisation to the utmost for the sake of others. India's ancient contribution to the civilisation of the world does not and can never justify her children in believing that her work is done. There is work yet for her to do, which if not done by her, will remain for ever undone. We may not shirk our part in the re-organisation of life, which is needed to make life tolerable under changed conditions. It is for us to show that industrial production can be organised on socialistic lines without converting the whole world into groups of state-owned factories. It is for us to show that great and lovely cities can be built again, and things of beauty made in them, without the pollution of the air by smoke or the poisoning of the river by chemicals; for us to show that man can be the master, not the slave of the mechanism he himself has created.

It is for us to proclaim that wisdom is greater than knowledge; for us to make clear anew that art is something more than manual dexterity, or the mere imitation of natural forms. It is for us to investigate the psychical and supersensual faculties anew in the light of the discoveries of Physical Science and to show that Science and Faith may be reconciled on a higher plane than any reached as yet. It is for us to intellectualise and spiritualise the religious conceptions of the West, and to show that the true meaning of religious tolerance is not the refraining from persecution, but the real belief that different religions need not be mutually exclusive, the conviction that they are all equally good roads, suited to the varying capacities of those that tread them, and leading to one end.

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This and much more is our allotted task. Other peoples have found other work to do, some of which we may well share, and some leave to those still best fitted to perform it; but let us not turn from our own task to attempt the seemingly more brilliant or more useful work of others. "*Better is one's own duty, though insignificant, than even the well-executed duty of another.*" Let us not be tempted by all the kingdoms of the earth; granted there is much that we have not, which others have, and which we may acquire from them; *what is the price to be?* What shall it profit a man if he gain the whole world and lose his own soul?

Think of our duty from another point of view; is not the ancient virtue of hospitality binding on us? Yet now the shame of hospitality refused is ours; how many have come to India, reverencing her past, ready to learn of her still, and have been sent empty away! The student of Social Economy finds a highly organised society in the process of disintegration without any of the serious and constructive effort required for its re-organisation under changed conditions; the student of Architecture finds a tradition living still, but scorned by a people devoted to the imitation of their rulers, building copies of English palaces and French villas in the very presence of men who still know how to build, and under the shadow of buildings as noble as any that the world has seen. The student of Fine Art is shown inferior imitations of the latest European 'styles,' where he should find some new and living revelation; the decorative artist sees the traditional craftsmen of India thrown out of employment by the mechanical vulgarities of Birmingham and Manchester, without the least effort made to preserve for future generations the accumulated skill and cunning of centuries of the manufacture of materials and wares which have commanded the admiration of the world. The musician of other lands hears little but the gramophone or the harmonium in India; the man of religion finds the crudest materialism replacing a deep-rooted faith; the lover of freedom beholds a people who can be imprisoned or deported for indefinite periods without trial, and too divided amongst themselves to offer adequate resistance to this *lawlessness;* in a word, every man seeking to widen his own outlook, sees but his own face distorted in an Indian mirror.

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It is from this inhospitableness, this cowardice, that the call of the Motherland must waken us. We are conscious that the best in us is sleeping still; but when the sleeper wakes, who knoweth what shall come of it? One thing at least we are certain of, that the awakening must be no waking in a prison cell, but that of a free man, "full of good hopes, of steady purpose, perfect strength." It is for this that we are stirred, for this that we shall suffer; and this is the deeper meaning of the great Indian struggle.

II.

What are the things which make possible national self-consciousness, which constitute nationality? Certainly a unity of some sort is essential. There are certain kinds of unity, however, which are not essential, and others which are insufficient. Racial unity, for example, does not constitute the negroes of North America a nation. Racial unity is not even an essential; the British nation is perhaps more composed of diverse racial elements than any other, but it has none the less a strong national consciousness. To take another example, many of the most Irish of the Irish are of English origin; Keating and Emmet, for instance, were of Norman descent; but neither they nor their labours were on that account less a part or an expression of Irish national feeling and self-consciousness. Neither is a common and distinctive language an essential; Switzerland is divided among three languages, and Ireland between two.

Two essentials of nationality there are,—a geographical unity, and a common historic evolution or culture. These two India possesses superabundantly, beside many lesser unities which strengthen the historic tradition.

The fact of India's geographical unity is apparent on the map, and is never, I think, disputed. The recognition of social unity is at least as evident to the student of Indian culture. The idea has been grasped more than once by individual rulers,—Asoka, Vikramaditya and Akbar. It was recognized before the Mahabharata was written; when Yudhishtira performed the Rajasuya sacrifice on the occasion of his inauguration as sovereign, a great assembly (*sabha*—simply the *gam-sabhava*, or village council on a larger scale) was held, and to this assembly came Bhishma, Dhritarashtra and his hundred sons, Subala (king of Gandhara), etc. . . . and others from the extreme south

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and north (Dravida, Ceylon and Kashmir). In legends, too, we meet with references to councils or motes of the gods, held in the Himalayas, whither they repaired to further common ends. No one can say that any such idea as that of a Federated States of India is altogether foreign to the Indian mind or even new to it at all. But more than all this, there is evidence enough that the founders of Indian culture and civilization and religion (whether you call them *rishis* or men) had this unity in view; and the manner in which this idea pervades the whole of Indian culture is the explanation of the possibility of its rapid realisation now. Is it for nothing that India's sacred shrines are many and far apart; that one who would visit more than one or two of these must pass over hundreds of miles of Indian soil? Benares is the sacred city of Buddhist and Hindu alike; Samanala in Ceylon is a holy place for Buddhist, Hindu and Muhammedan. Is there no meaning in the sacred reverence for the Himalayas which every Indian feels? Is the *geis* altogether meaningless which forbids the orthodox Hindu to leave the Motherland and cross the seas? Is the passionate adoration of the Indian people for the Ganges thrown away? How much is involved in such phrases as 'The Seven Great Rivers' (of India)! The Hindu in the north repeats the mantram:

*Om gange cha yamune chaiva godavari sarasvati narmade sindhu kaveri jale'smin sannidhim kuru**

when performing ceremonial ablutions; the Buddhist in Ceylon uses the same prayer on a similar occasion. Or take the epics, the foundation of Indian education and culture; or a poem like the *Megha Duta*, the best known and most read work of Kalidasa. Are not these expressive of love for and knowledge of the Motherland? The 'holy land' of the Indian is not a far-off Palestine but the Indian land itself.

The whole of Indian culture is so pervaded with this idea of India as THE LAND, that it has never been necessary to insist upon it overmuch, for no one could have supposed it otherwise. "Every province within the vast boundaries fulfils some necessary part in the completion of a nationality. No one place repeats the specialised functions of another." Take, for example, Ceylon (whose people are now the most

* "Hail! O ye Ganges, Jamna, Godavari, Sarasvati, Narmada, Sindhu and Kaveri, come and approach these waters."

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denationalised of any in India); can we think of India as complete without Ceylon? Ceylon is unique as the home of Pali literature and Southern Buddhism, and in its possession of a continuous chronicle invaluable as a check upon some of the more uncertain data of Indian chronology. Sinhalese art, Sinhalese religion, and the structure of Sinhalese society, bring most vividly before us certain aspects of early Hindu culture, which it would be hard to find so perfectly reflected in any other part of modern India. The noblest of Indian epics, the love-story of Rama and Sita, unites Ceylon and India in the mind of every Indian, nor is this more so in the south than in the north. In later times, the histories of northern India and Ceylon were linked by Vijaya's emigration, then by Asoka's missions (contemporaneous with the wave of Hindu influence which passed beyond the Himalayas to impress its ideals on the Mongolian east); and later still a Sinhalese princess became a Rajput bride, to earn the perpetual love of her adopted people by her fiery death, the death which every Rajput woman would have preferred above dishonour; to this day her name is remembered by the peoples of northern India, as that of one who was the flower and crown of beauty and heroism. And just in such wise are all the different parts of India bound together by a common historical tradition and ties of spiritual kinship; none can be spared, nor can any live independent of the others.

The diverse peoples of India are like the parts of some magic puzzle, seemingly impossible to fit together, but falling easily into place when once the key is known; and the key is that realization of the fact that the parts do fit together, which we call national self-consciousness. I am often reminded of the Cairene girl's lute, in the tale of Miriam and Ali Nur-al-Din. It was kept in a "green satin bag with slings of gold." She took the bag, "and opening it, shook it, whereupon there fell thereout two-and-thirty pieces of wood, which she fitted one into other, male into female, and female into male till they became a polished lute of Indian workmanship. Then she uncovered her wrists and laying the lute in her lap, bent over it with the bending of mother over babe, and swept the strings with her finger-tips; whereupon it moaned and resounded and after its olden home yearned; and it remembered the

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waters that gave it drink and the earth whence it sprang and wherein it grew and it minded the carpenters who cut it and the polishers who polished it and the merchants who made it their merchandise and the ships that shipped it; and it cried and called aloud and moaned and groaned; and it was as if she asked it of all these things and it answered her with the tongue of the case." Just such an instrument is India, composed of many parts seemingly irreconcilable, but in reality each one cunningly designed towards a common end; so, too, when these parts are set together and attuned, will India tell of the earth from which she sprang, the waters that gave her drink, and the Shapers that have shaped her being; nor will she be then the idle singer of an empty day, but the giver of hope to all, when hope will most avail, and most be needed.

I have spoken so far only of Hindus and Hindu culture; and if so it is because Hindus form the main part of the population of India, and Hindu culture the main part of Indian culture: but the quotation just made from Arabian literature leads on to the consideration of the great part which Muhammedans, and Perso-Arabian culture have played in the historic evolution of India, as we know it to-day. It would hardly be possible to think of an India in which no Great Mughal had ruled, no Taj been built, or to which Persian art and literature were wholly foreign. Few great Indian rulers have displayed the genius for statesmanship which Akbar had, a greater religious toleration than he. On the very morrow of conquest he was able to dispose of what is now called the Hindu-Muhammedan difficulty very much more successfully than it is now met in Bengal; for he knew that there could be no real diversity of interest between Hindu and Muhammedan, and treated them with an impartiality which we suspect to be greater than that experienced in Bengal to-day. It was not his interest to divide and rule. Like most eastern rulers (who can never be foreigners in the same way that a western ruler necessarily must be) he indentified himself with his kingdom, and had no interests that clashed with its interests. This has, until modern times, been always a characteristic of an invader's or usurper's rule in India, that the ruler has not attempted to remain in his own distant country and rule the conquered country from afar, farming it like an absentee landlord, but has

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identified himself with it. The beneficent rule of Elala, a Tamil usurper in Ceylon two centuries before Christ, was so notorious that deep respect was paid to the site of his tomb more than 2,000 years later; and to mention a more modern case, the Tamil (Hindu) ruler Kirti Sri (18th century) and his two brothers so identified themselves with the Sinhalese (Buddhist) people as to have deserved the chronicler's remark that they were "one with the religion and the people." To show that such a situation is still possible, it will suffice to cite the States of Hyderabad, Baroda and Gwalior.

Even suppose the differences that separate the Indian communities to be twice as great as they are said to be, they are nothing compared with the difference between the Indian and the European. Western rule is inevitably alien rule, in a far deeper sense than the rule of Hindus by Muhammedans or the reverse could be. And what does alien rule mean? "The Government of a people by itself," says John Stuart Mill, "has a meaning and a reality, but such a thing as the government of one people by another does not and cannot exist. One people may keep another as a warren or preserve for its own use, a place to make money in, a human farm to be worked for the profit of its own inhabitants." No cant of the "white man's burden" alters the stern logic of these facts; to us it appears that the domination of the East by the West is a menace to the revolution of the noblest ideal of humanity; the "white man's burden" translated into the language of Asiatic thought becomes "the white peril;" and this is not because we despise the achievements of Western civilisation, or fail to appreciate the merits of Europeans as such, but because we think that a whole world of Europeans would be a poor place, quite as poor as a whole world of Indians or Chinamen. We possess, then, a real unity and national self-consciousness, and feel it our duty to realise this consciousness in concrete form, as much for the advantage of others as of ourselves; and this without any feeling of bitterness or exclusiveness towards other races, though perhaps for a time such feelings may be inevitable. And to show what spirit moves us we have such a statement of belief in the unity of the Indian people, as the credo of Shiv Narayen; and the beautiful national song, called 'Bande Mataram' ('Hail! Motherland') which expresses the

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aims and the power of the awakened Indian nation, as the Marseillaise embodied the ideal of awakened France, or as those of Ireland are expressed in the songs of Ethna of Carberry.

CREDO.

I believe in India, one and indivisible.

I believe in India, beloved mother of each and all of her many million children.

I believe in India's divine mission.

I believe in the saints of her birth and the heroes of her breeding.

I believe in India the invincible, whom the world's loftiest and holiest mountains defend.

I believe in the invigorating power of the ocean, on whose lap lies my mother secure.

I believe in India, the beautiful;—Nature's own paradise of loveliest flowers and streams.

I believe in the sanctity of her every particle.

I believe in India's departed sons, whose ashes are mingled in the air, earth, and water, that give me my food, and form my very blood.

I am bone of their bone and flesh of their flesh.

I believe in the abiding relationship of Indians of all times and all communities.

I believe in the brotherhood of all who belong to India's soil, be they of whatsoever caste or creed.

I believe in the living Indian nation, dearer to her children than aught else of earthly kinship.

I believe in its golden past and glorious future.

I believe in the righteousness, valour and patriotism of Indian manhood.

I believe in the tenderness, chastity and selflessness of Indian womanhood.

I believe in India for the Indian people to live for and to die for.

I believe in one land, one nation, one ideal, and one cause.

The service of my countrymen is the breath of my life,—the be-all and end-all of my existence.

These words are not the hysterical utterance of a people uncertain of their unity or doubtful of their future. They express the Indianr ecognition of the Motherland, their quiet but profound assurance of her greatness and beauty, and their consciousness of the high calling which is hers. They voice the hope of an INDIAN NATION, which shall not be disappointed.

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INDIAN STUDENTS AND POLITICS.

By Mr. George S. Arundale, m.a., ll.b., Hon. Vice-Principal, Central Hindu College, Benares.

THE relation between politics and students is one of the vexed questions of the day. There are two classes of people in India—those who believe that students should, as a matter of duty, take part in politics, and those who are of opinion that they should not. People frequently talk over the matter with me and ask for my opinion, knowing me to be interested in the subject, but I always tell them that their question cannot be answered off-hand. In the first place, it seems to me to be necessary to know what is meant by politics, and then it is equally important to know the circumstances surrounding the student, and his age. Let us take these points, one by one.

First, then, with regard to the definition of politics. Now the broadest definition I can think of is that politics is a science concerned with the means of promoting the general welfare of the State. It is a science (like any other science) with laws which, if brought into operation, produce certain definite effects. If we go no further than this I doubt whether there will be any two opinions regarding the desirability of students taking part in politics, of their studying the laws which govern the prosperity of their country—provided, of course, that they are old enough to study with profit. We do not start the beginner in Algebra with Quadratic Equations, nor do we place before the young child about to learn English, Locke's *Essay on the Human Understanding*. We begin with the simple and thence proceed to the complex, and this is just what we should do in connection with politics.

Unfortunately, the word 'politics' has acquired a different significance, and it is because of this that there is so much confusion at the present time. 'Politics' has come to mean agitation, constitutional or otherwise, either against certain measures which the Government of the country has thought fit to adopt, or in favour of certain measures which the Government does not adopt and which the agitator thinks it *ought* to adopt. And either kind of agitation has come to involve in the minds of many the imputing of bad motives to the opposite party. News-

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papers, pamphlets, books are brought into play by both sides to hurl sarcasm, abuse and logic against the opposing forces, personalities are indulged in and sooner or later the excitement thus produced threatens to become uncontrollable.

With this kind of politics I am very strongly of opinion that students should have nothing to do. Let me, however, hasten to add that I am by no means of opinion that agitation is wrong, at all events, constitutional agitation, agitation in which the law is made to work for the agitator, in which he takes advantage of existing forms to secure his ends; so long as personalities are carefully avoided, together with the imputation of evil motives. In this way, indeed, the State makes progress, and the more honest agitation of this kind there is the better for the people. But the point is that to agitate in this way necessitates knowledge, necessitates acquaintance with the forms of Government in this country and elsewhere, means an understanding of the condition of the people and of their requirements. There is no question of excitement in such agitation, but rather a calm, deliberate pressing of the needed reforms upon the attention of those in power, educating the masses to understand their needs, and guiding public opinion to express in no uncertain voice the lines along which the Government shall proceed. As for agitation by violence I cannot believe that it will ever give prosperity to the people which adopts it—out of evil good cannot come and violence is an insult to the harmony of nature.

Leaving this aside, let us go back to the question of constitutional agitation as a part of the definition of politics. The point at issue is: Are students justified in taking part in it? Ought they, as a matter of duty to their mother-country, to join in this method of procedure? If my explanation of the meaning of constitutional agitation be correct, then I think the answer is an unhesitating "No." To agitate constitutionally means a knowledge of the constitution in the first place; in the second place; a knowledge of the conditions of life, in the third place, an understanding of the evils of existing forms and methods and of the reasons *why* they are evil: and, in the fourth place, a knowledge, based on the study of the history of the country in question and of the history of other countries, as to the most suitable remedies and the method of their application. Does any sensible person suggest that the mind of the student is sufficiently deve-

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loped to undertake this stupendous task, or even the smallest part of it? Who would entrust the young medical student with a difficult surgical operation? And, for the matter of that, how many *men* are there in India to-day who by experience and study are fitted for such a burden? This brings me to the second and third points which I raised at the beginning of this article—the circumstances surrounding the student and the question as to his age.

Suppose, for a moment, that the student mixes himself up with the kind of agitation described above, what will be the result to himself and to others? Unless he has had time to give to study he will be forced to take *ready-made*, without question or examination, the opinions of others, probably of those as irresponsible as himself, and the more violent the opinion the more will it appear palatable. Very naturally so, of course. Youth is the age of violent enthusiasms, and it is right that it should be, but enthusiasm must be directed into channels wherein there is but little possibility of its doing harm to other people or of springing back and inflicting injury on its possessor. In this way, the enthusiasm of youth will gradually become tempered by the wisdom of maturity and the two conjoined will serve as a powerful and admirable incentive to unselfish action. In politics, however, tempered enthusiasm cannot be looked for in youth. Indeed, we rarely find it among men of the world; and though the educated man may know what he is excited about, the youth will be excited without really understanding why—and nothing can be more injurious both intellectually and morally than unreasoning excitement.

But apart from the evil that may come to the young man himself, we must also take into consideration his surroundings. What effect will the plunge into politics have upon his relatives and friends, upon his College, upon his teachers? I do not lay so much stress, when talking to students, upon the fear lest they may ruin their future careers by playing with the political fire, because their generous hearts may revolt at the idea of placing their own personal material welfare before what they regard as the welfare of their country. That is a matter for the guardians and advisers to look to, it is for them to prevent the youthful misdirected ardour from injuring its possessor irretrievably—and this has to be done regardless of the almost

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inevitable antagonism which will result. I put to the students rather the question: "Have you the right to endanger the prosperity and peace of your family by adopting a course which may be extremely injurious to them, until by study, age, and experience you can form matured judgment?" In the extreme case of the family as a whole approving of their young relative thus imperilling their status and future, or in the case of a young man without any family, then, provided he is of an age to understand more or less what he is doing, he is entitled to do what he thinks proper and must abide by the consequences: only, he should cease to remain a member of a College which his actions would necessarily compromise. But such cases are rare, for the most part the families are occupied in carrying on peaceable avocations on various lines, which may be seriously interfered with by a young man who engages in political agitation. Rightly or wrongly it will be assumed by those who are on the side of law and order that the home influences are unwise, that the youth is permitted to mix with undesirable associates, that the College in which he is studying encourages its young men to agitate, and the result will be that his relatives will—at the very least—experience mistrust and disapproval, while the work of the College will be hindered and its professors be regarded with suspicion. The question then arises as to whether any student should impose such a risk on his family or allow the good work that his College may be doing to suffer through his action. Common-sense, it seems to me, very clearly says "no." For my own part, I have never come across one single parent who has been willing that his son should mix himself up in political agitation of any kind, and I know well the obstacles which such action places in the way of the College of which the young man may happen to be a member. My own experience, therefore, leads me to the belief that a student has a very clearly defined duty to avoid participation in political agitation, a duty which he owes primarily to his family which has supported him since his birth and which is equipping him for life's struggle in the near future, secondarily, to his College which exists for the purpose of helping him to the best of its ability and whose professors and teachers are making every effort to be of service to him in his needs, and also to himself, for youth should spend in study the period of life naturally allot-

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ted to it, so as to develop those powers and capacities without which a young man cannot become a useful citizen of his mother country.

It would, indeed, be incomprehensible to me how any young man, situated as above described, could for a moment—knowing the difficulties to which he will expose those around him—take up so selfish a course, were it not for two facts; first the ignorance of the student and second, that there are people in India who are past-masters in the art of tempting young men to neglect their relatives and their teachers for what they are pleased to call the glory of the service of the Motherland. Cunningly written articles in newspapers, soul-stirring speeches by irresponsible orators to audiences of which they know nothing, clever persuasions by professional agitators who rush through a town sowing seeds of discord and unrest whose harvest must be reaped by the inhabitants, by the families and by the teachers, these are the ways in which the young man of the present day is tempted from the plain duty before him to engage in work which seems surrounded by a halo of glory and sacrifice strongly contrasted with the homely, less glittering and often seemingly hum-drum and troublesome path of making himself a good son and of acquiring the knowledge which will enable him later on to decide as to the many momentous problems of political life. Natural it is that the temptation should prove too great for the students to withstand, natural that they should be led away by the attractiveness of the possibilities opened out before them and by the thought of becoming national heroes and even martyrs, but upon those who thus call them there is a very heavy responsibility. Are these people who incite the students to take action prepared for that responsibility? Have they even for a moment thought about it? Do they intend to support those families which may be ruined through the action of young men who have listened to schemes which seem to promise so much but which are often so bitter in their fulfilment? Have they stopped to think of the harm they are doing in unsettling the minds of those who should be leading a quiet studious life, but on whose weak backs they are placing the burdens of strong men? I venture to say that they are making immeasurably difficult the duty, which lies upon those of us who are directly responsible for the education of the young, of instilling good

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principles and right motives; and during the last few years, this duty has thus become more and more onerous, more anxious, and less successful in its performance. By all means let them ruin themselves, and if their ruin contributes towards the greater prosperity of their country—and I am prepared to admit freely that it sometimes may—then I honour and respect them for their self-sacrifice; but let them beware of allowing the ruin to fall upon such as barely know what they are doing, who have no business to be allowed to suffer when those responsible for their suffering escape unscathed.

After all, however, apart from these considerations, the main point, in one sense, is that the young man cannot possibly know more than the barest outline of political science, and the putting of political ideas by agitators into his hands is as if a child were given a surgical knife and told to perform an operation. The agitator does not seem to see that the very crudity of the young man's efforts is as likely to do harm to his cause as to do good. The question then arises as to what policy those whose aim is to educate the youth for his own benefit and for that of his country should pursue as against the methods of people who use the impressionable spirit without considering the injury which they may be inflicting upon it.

What are our ideals? What is the object of education? Does the patriotic Indian aspire to see his country under a system of self-government? Of course he does, and who will blame him? Does he not wish, as far as possible, to alleviate misery, to establish prosperity and to create peace and harmony among all? We are all agreed as to this. But the way in which all these dreams are to be converted into living conditions of society is where differences of opinion will arise. I have tried to show the utter harmfulness of certain methods, and it remains for me to suggest what seem to me to be means by which our ideals may be realized.

Let me premise by stating that I conceive Indian self-government to be in no degree incompatible with a prominent place among the component parts of the great Empire to which we all belong. I do not wish for a single moment to appear blind to the many faults which the British people possesses. As an Englishman myself I can see them very clearly. Nor do I for a moment deny that we make many mistakes, from lack of

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understanding and from want of sympathy, in our government of India, and these have to be remedied, sooner or later, or we shall fail in the trust which Providence has imposed upon us of guiding and helping our Indian brethren in the task of the formation of an Indian nation, or at least of a federation of nations. This is a matter for the British people and its national conscience, and it is good that the national conscience should be pricked by those who know just when and in what manner it requires pricking. But while making due allowance for mistakes, there must be some great and world-affecting reason for the presence of the English in India. East and West, it would seem, are not to be entirely separated in the future; East is *not* to be East and West to be West, for there comes a time in the great evolution of races when each is to learn from the other not only those virtues which it lacks and which the other possesses, but also that it is the ultimate destiny of mankind regardless of creed or colour to live in peace and brotherhood. First in the small and then in the large is the great lesson of brotherhood learnt, and I believe that the great Empire to which we all belong is, as it were, an experiment by Providence in the direction of a brotherhood which one day we may hope to become universal. Therefore is it that while I look forward to the time when India shall become a nation in the true sense of the word, I also hope that she may be able when that time comes to take her stand with many other nations—grouped together for peace and harmony.

What we are concerned with at present, however, is as to how best to prepare the coming generation to take an intelligent part in the work of their country's regeneration. I, for one, believe that this preparation should be begun in School and College, not by allowing the students to take part in definite political agitation, but by setting before them gradually and according to their capacity to understand, the principles and history of government both in the past and at the present time. In the School department, for example, I should prescribe a course of study which should include the main features of the history, as far as known, of the systems of government in ancient India, *e. g.*, the systems as described in *Manu* and as in vogue in the time of Akbar and of later rulers. To this should be added a brief outline of the present system of administration as

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adopted for the government of India together with a rough estimate of the position and duties of the Secretary of State for India and the India Council.

This would, I think, be sufficient for the average school boy and would probably cover a two years' course in the highest classes, for, together with this, there must of course be a syllabus of Indian and of English history, the former preferably by some Indian writer of experience and note, *e. g.*, Mr. R. C. Dutt.

Coming to the College Department, we shall begin the really serious and, to a certain extent, practical study of politics. In the first place, with the help of extracts from a book such as the *Imperial Gazetteer of India* (of which several volumes have already appeared) the teacher may expand the knowledge of administration already acquired in the School Department. The rough sketch may be completed with as many useful details as can be given, and a comparison effected between the present system and systems in use in the past, not in the nature of a criticism but rather as a statement of differences and resemblances—for the student is not yet prepared for critical examination. With such study will go hand in hand a more detailed study of Indian history. We must then endeavour to give a careful survey of British history especially from the point of view of the growth of Parliament * and of the influence of the Reform movement both in Europe and in England, examining in detail the causes leading to the English Civil War and to the American and French Revolutions, ascertaining, in connection with the latter, the reasons for the English opposition to the Revolution and the causes which finally enabled the States of Europe to join in crushing the Napoleonic power.

I should then think it advisable to explain the present political situation in England and to survey recent British legislation, pursuing the same course with regard to India, and at the same time I should recommend my students to read small works on economics—both Indian and European—and to study a book like that of Dr. Keynes on the scope and method of political economy.

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* *c.f.* Anson's *Law and Custom of the Constitution*, Carter's *English Legal History* and other similar works suitable for the teacher's reference.

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This brings us to what now becomes of much importance—the showing of the theory as it works in practice. Let the student study, for example, the nature of the business as transacted by a Municipal or District Board, let him obtain and read through carefully the Municipal Bye-laws, and let him from time to time attend court to witness the administration of justice. Let him read the official reports and statements in connection with the current business of the Provincial and Imperial Legislative Councils and let him read two classes of newspapers—that which supports the Government decisions and that which opposes them, fairly and without distortion of motive. And now the time has come for these young men to attend political meetings, even while students of Colleges. Please note that I say *attend* meetings, I do *not* say "to take a prominent part in organizing and carrying out overt acts of political agitation." As regards this I am in full agreement with the "Risley Circular" which created so much feeling a short while ago. School-students, says the Circular, may not attend political meetings, and I think that this is a prohibition as much in the interests of students themselves as in the interests of public peace. But College students "may reasonably claim some wider liberty of action than is permitted to school-boys" and attendance at public meetings, as distinguished from taking an active part in them, is, therefore, allowed. I think it extremely desirable that College students —at any rate those who are training themselves to understand political questions—should attend such meetings to hear the views of well-known public responsible men of all parties and to weigh them as far as they are capable. Some of the Professors of the College should also attend such meetings and afterwards—as a matter of principle—criticise to the students the views of the lecturers whatever they may be, so as to endeavour to show that there are always two sides to every political question agitating the minds of the public. Side by side with this, to make such a system as the above complete, it is highly important that the student should be given opportunities of understanding practically the nature of Government and its responsibilities. As an American Professor has said: "A true political education.....is not a study of facts about Civil Government. A man may possess a vast knowledge with regard to the workings of our

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social and political machinery, and yet be absolutely untrained in those things which make a good citizen." And there are two stages in the performance of this part of our task, first the placing before the student the great ideals, the striving after which has made some nations great and the loss of which has caused their downfall, ideals for which great men have struggled and suffered in the past; and second, the making of the School or College a place in which practical experiments may be tried, in which the students may be given adequate opportunities of learning how to govern themselves so that they may be the more fitted to govern others when such time comes. The adoption in the school of a Prefectoral system on the lines of that introduced by Dr. Arnold of Rugby* and of Debating Societies in which rules of procedure are carefully studied and followed, are means whereby the students may be saddled with a certain amount of the responsibility of power; as well as the institution in the College of what are called "mock" parliaments and "mock" trials and of Associations connected with athletics and other occupations. In this way the student will begin to understand the necessity for law and order, the great responsibility of governing, to liability to error even though intentions may be of the best, and the mischief of inexperience. He will also be subject to the criticism and perhaps hostility of his fellow-students and will learn to bear them patiently. He will suffer acutely because his motives have been misunderstood and misconstrued, and he will see his fondly-cherished schemes swept away under the ridicule or disapproval of his comrades. In course of time he will begin to understand from his own small and insignificant experience the stupendous difficulties which must inevitably be in the path of those responsible for the Government of a great country, he will learn how necessary it is to think before he speaks, to study before he presumes to criticise, and to weigh beforehand the probable results of any action he may think it desirable to take.

If our Indian students are trained somewhat on the lines sketched roughly above, then I believe that Schools and Colleges will be rendering valuable service to the nation that is to be. Young men will take their part in the life of the world with a

* See my pamphlet, *Some Aspects of School Life in India*, Theosophical Publishing Society, Benares. Post free As 3/.

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certain amount both of theoretical and of practical knowledge ready for use in their relations with the many acute problems which in these days beset the would-be reformer in India. Now is the time for such students—presuming that their College career is ended—to begin to mix in public life, provided that circumstances and surroundings permit. I feel strongly that every young Indian ought to make a point of taking part in some branch of public life. At present the people as a whole—from want of the true kind of education—are far too apathetic even as regards the welfare of the town to which they belong, to say nothing of the larger interests of the province or of the country as a whole. In my own experience, as a member of the Benares Municipal Board, I find that very few of the constituents (if the term may be used) of the ward I represent, regard me as anything more than a machine which has the sole function of being put into activity to further personal and private requirements. All this has to be changed, but the change is to be effected by a systematic course of education and can be accomplished, I venture to assert, in no other way. Let the elders among us to-day do what lies in our power to press for such reforms as we may think desirable, let us indulge in such political activity as may best suit our purpose, and we shall only be fulfilling our bare duty as citizens of our country. But let us beware of sharing our burden with the young men of the coming generation until they have grown strong enough to bear it by study and experience. We, of the present generation, have two duties; first, to do all that lies in our power to promote the welfare of our native land, second, to prepare our successors for a similar task when their time comes to take it up and when we, grown old and weak, are no longer fit for the work, are no longer in touch with the progress which we have been to a small extent instrumental in bringing about. To each generation is the country given in trust that it may pour out its life's service in the cause of progress and of brotherhood, and heavy will be its responsibility if it shrink from the task and shelter itself behind the youthful enthusiasm of those whose turn has not yet come. Sad indeed will be the effect on the coming nation if political activity is permitted to those whose want of balance makes the result of their activity or their line of action uncertain and not to be foreseen. Above

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all, should the political orator take heed lest the power of his oratory so excite the undisciplined minds of the youths who may be in his audience as to lead them to do that which he would himself, perhaps, be the last to approve and the first to condemn. The law of the land may be constrained to punish those who may have been the immediate cause of disturbance or of harm, yet there is a Law above the law of the land which will judge *him* guilty who incites to harm and will exact from him the uttermost penalty, and one of the agents of this great Law is the remorse of his own conscience.

When the coming generation has reached manhood and has striven to fit itself for the work which lies before it, then, for some time, will the two generations be working together, the older gradually resigning its functions in favour of the younger and contenting itself with advice and words of caution. Finally, the older generation lays aside its burden and makes way for those whose duty it now is to take up the trust in its entirety. Fanciful and unpractical as this may sound I believe it to be the ideal towards the attainment of which we should turn our minds and activity. At any rate, I for one shall do all in my power to prevent those committed to my charge from taking a practical share in the political life of this country until they are ready to enter it, for not only do I know the evil which will result if they are allowed prematurely to involve themselves in the excitement of political agitation, but *I dare not* lead them directly or indirectly into difficulties from the consequences of which I am powerless to protect them.

A few final words as to the position of the teacher. It cannot be denied that he occupies a very difficult position and, unless a reaction against present methods sets in, his position will become increasingly difficult as time goes on. He himself, of course, has his own political opinions and has a perfect right to take part in political meetings, so long as he keeps this side of his life well apart from his life in the school, but in these times of strong feeling this is not so easy as it looks. So far as the lower school is concerned, the position is, perhaps, comparatively easy for no teacher, worthy of the name, would venture to unsettle the minds of his young pupils by forcibly turning their attention to that which has as yet no natural place in their thoughts. It is only in the two highest classes that the difficulty begins at all,

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for then the student, for the first time, begins to come in contact with the life of the world outside, and it is for this reason that I have suggested above that in these classes the preparation for political life should be started. But when we come to the College Department the task of the Professor is indeed hard. The young man is beginning to feel that desire for political activity which, if rightly trained, is the basis and forerunner of those qualities which will make the patriot and statesman of the future. It is here that the necessity for impartiality becomes imperative, and yet most difficult to display. The parents themselves, for the most part, seem to pay but little attention to the political views of their sons, or may even be so carried away by their own political opinions as to look with indifference or even approval upon the entry of the younger members of their family into the political arena; while the young men themselves—fired with the enthusiasm of youth—will regard as unsympathetic the professor who avoids the temptation of expressing determined views along the lines of their own personal inclinations. It is all very well to say that the Professor must rise superior to these considerations; no doubt, he must, but it should not be forgotten, at the same time, that if the Professor is to have that influence over the students which is essential for their well-being he must acquire their confidence and affection, and in these days confidence is, to some extent, dependent on similarity of views. I believe, however, that this is a passing phase—I earnestly trust that it is—and that, in the long run, the generous mind of the young man will instinctively respect the Professor or teacher who endeavours to follow the path of his duty towards his pupils even though it may clash with their desires or with their own conception of unselfish patriotism. It seems to me, moreover, that if the course of historical and political training, which has been outlined in the preceding pages, is intelligently followed, the mind of the student will have become more or less impressed both with the serious and responsible nature of political life and with that knowledge which is a *sine qua non* of the intelligent exercise of political functions, and by acquaintance with the problems of school-politics, he will be in a position to begin to realize the difficulties, dangers and pitfalls of the larger politics of the outside world. The task of the teacher is to act as a guide to the student in his

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study, not to provide him with second-hand opinions, nor even to suggest to him the acceptance of any conclusions although they may possess the sanction of acceptance by those who are qualified to judge. We must keep before us the ideal of truth as far as it can be ascertained, we must impress upon the student the importance of realizing that the *facts* which he learns are in reality only so many data from which conclusions may be drawn more or less helpful to the understanding of present conditions and of the line of action which may be most conducive to improvement, and we must not forget to show him that even among those most earnest for their country's welfare, opinions may materially differ as to the best course to be adopted. Formed in different moulds, we look upon facts from different standpoints, and, in consequence, our conclusions differ as well as our estimate of the relative importance of the various facts in history with reference to the present day. But we must have one common principle and that is unselfish sincerity of motive : with it, there is hope for our country's future while without it, we are doomed to destruction.

And if we claim that those around us shall believe in our sincerity, shall not question the honesty of our intentions, we must in our turn extend the same charity to others whom we see to be working along their own lines towards what I firmly believe is a common goal. We may, and we have the *duty* to, question their methods and in so far as those methods seem, to us, subversive of the interests of the country and of its peace and harmony, its law and order, by all means let us denounce those methods and work against them to the extent of our ability, but even then we may credit the individual with honesty, sincerity and patriotism, however misunderstood.

It is for the student by study, thought, and judgment to understand what really underlies the service of the motherland.

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SOME ELEMENTARY IDEAS OF CIVILISATION.

By Rev. J. Page Hopps, Editor of the *Coming Day*.

THE word civilisation is almost a grotesque example of white-washing marble and painting oak. Every year, fashion seems to take us farther and farther from the true meaning of it. In reality, it *is* comparable with marble and oak, but what we call 'Society' is turning it into mere niceness,—rosewater, rose pink and rouge; and, in official circles, it has come to mean something as near to slavery as you can get for the money,—forcible removal from growing apples and mealies, and milking cows, to enclosure in compounds and grubbing for gold: and, at the other end, it has come to mean living beautifully on slaves and ordering them to buy things for the honour and glory of their masters.

In reality, civilisation is the art of living together. That is the whole of it. A civilised town is a town where everyone is considered and where everyone considers. A civilised nation is a nation which has outgrown caste and class in the unlovely sense of these words, where Government is national house-keeping, and rule has as much sympathy as law in it. A civilised world would be a world of willing co-operators, with all the sting taken out of competition, and all the temper taken out of patriotism. In fact, civilisation means Brotherhood.

The word has grown out of the Latin 'civilis,' to which the dictionary attaches two meanings—'(i) That belongs or relates to citizens; (ii) That conducts himself as one citizen ought to behave towards another.'

There we get to the very heart of it. It has to do, not so much with the nice body or the nice clothes, as with nice behaviour. It is very closely connected with justice and pity. It has more to do with how the fine lady treats her dressmaker than what finery the lady has on. It has to do with paying debts, and, perhaps better still, not contracting them. In a word, it has a thousand times more to do with the wholesome spirit than with the dainty body, and with the life than with the decorations of it.

The reverse of civilisation is savagery; but here again the emphasis must be on conduct, not on clothes. The well-groomed Piccadilly lounger may be a deeper-dyed savage than many an unkempt Red Indian or dusky Zulu. This needs saying: but is it not written large in the newspapers almost every day? and does not 'Good Society' and the courts reek with the scandal of it?

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Civilisation, like everything else, is the product of a process; and the process is similar to that of the evolution of conscience. First, the very elementary lesson as to mine and thine has to be learnt, and it is chiefly learnt by warning growls or sharp claws and teeth: that is the first stage alike in Ethics and Civilisation: and out of it grows the elementary discovery of limits and the big primary truth of 'I must not,' or 'It is not safe.'

This is followed by the discovery of the rudimentary Law of Reciprocity. It dawns upon the promising animal who has arrived at 'I must not' or 'It is not safe,' that regard for this law tends to develop a 'pal,' some one who appreciates the established boundary line and is quite willing to reciprocate it,—an immense advance in '*Civilis*.'

This hopeful advance, if successfully maintained, breeds another state of mind,—self-restraint. 'I must not', or 'It is not safe,' becomes 'I must be on my guard,' 'I must look ahead,' again a notable advance, bringing in a process of reasoning, with something that has immense possibilities in it:—this, for instance, that self-restraint is cumulative and naturally promotes reflection which easily brings into the animal's activities the memory of the other one, and a dim sense of duty and justice and good will: so that 'I must not', 'It is not safe', and 'I must be on my gurad,' at length becomes 'I must consider my pal:' and in this way, the sense of compulsion ripens into a sense of duty: and in this way, again, many beautiful non-human communities have arisen whose charming civilisation shames a good deal of the sordid savagery of aggregations of men: and, in truth, in this way, many beautiful so-called savage communities have arisen whose serious orderliness and stern sense of common justice might well be copied by many who despise them.

The culmination of civilisation is in surrender or the goodwill and love that suggest it. It is to those high and serene latitudes that we must look for it: but when we do so, and then look round at what *is*, we are driven to say, 'It is a sorry sight!'

Beginning with 'I must not,' and 'It is not safe,' it ends in that wondrous symbol which registers high water-mark in human evolution, the Cross. Emerson put it all into four simple but immense lines—

> Though love repine, and reason chafe,
> There came a voice without reply—
> 'Tis man's perdition to be safe,
> When for the truth he ought to die.'

Take that fairest blossoming of civilisation, Love; how do we stand in relation to it? Dare we face it and fathom it? How much surrender is there in it? How much of the Cross? 'Will you be

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mine?' is the accepted formula. 'Mine,' mark you: not unfrequently leading up to, 'I loved her, and I killed her because she would not be mine.' Quite logical, you see; fiercely and furiously logical, even demoniacally logical, but still logical: and then we boast of our civilisation, which, as we have seen, is the heavenly art of living together.

Look at it on the big scale, quite out in the open, where, for instance, we have to consider international affairs and the treatment of undeveloped and really undefended races. Is there much of the Cross anywhere here? Do we even desire, or are we in the slightest degree willing, to take any risks? The ideal of civilisation is to include all races and all nations in the great human *Civilis*: a kind of world-wide citizenship: and we shall never achieve civilisation till we achieve that.

What then are our prospects? 'Watchman! what of the night?' It is hard to say. 'The morning cometh—and the night,' said the old prophet. Must we say the same? or may we, more hopeful, stop at 'The morning cometh'? We may. All misery and all wrong-doing tend to cure themselves. It is a self-acting machine. Wrong-doing provokes resistance, and again resistance, until wrong-doing no longer pays: and misery makes men restless to find alleviations. He who knows where the shoe pinches insists on a remedy, and if one cobbler cannot give him ease, another will. That is how the pinch is remedied and how wise cobblers are made: and that is what is happening all over the world. Everybody wants to be happy, and everybody will go on trying to be so. This is the world's hope. It is not the longing for righteousness that we rely upon, but the desire for happiness: and sooner or later, the world will find out that true Civilisation is the only way.

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THE JAPAN WOMEN'S UNIVERSITY AND INDIA.—II.

By Mr. V. G. Pradhan, M. A.

IN the first part of my paper published in the issue of the *Hindustan Review* for August last, I tried to give a short history of the Japan Women's University in connection with its origin, later development, courses of study, &c., so that my countrymen may be in a position to comprehend why the Japanese women have begun to play a very important part in the up-building of their own nation and what forces have been utilized to qualify them to perform their functions properly and adequately in the economy of human progress. The wonderful progress of the Japanese nation is not due to any supernatural cause; it is the outcome of a broad outlook and an enlightened policy, which, rightly gauging the forces that make for the uplifting and advancement of a nation and believing that a nation must work out its own salvation from within, initiated reforms and adopted plans that were pre-eminently calculated to achieve the desired aim. The Japanese were shrewd and large-hearted enough to understand that no complete plan of national progress can leave out of consideration the status of women. So long as they remained ignorant, superstition-ridden, narrow-minded and mean-hearted, they would be unable to properly understand their position and duties in life and, to that extent, would be quite incapacitated from rising equal to their dignity. The light of knowledge and culture was as necessary to them as to men; and the Japanese applied themselves whole-heartedly and conscientiously to the work of female education. What they have till now achieved is evident from the work done by the Japanese Women's University.

If India wants to attain to a first rank in the scale of civilized nations, she must begin with the beginning, solve the question of female education on a larger scale than has been hitherto done and avail herself of the best means of educating her daughters with a view to qualify them to properly discharge their duties as women, wives and mothers. The home must be first improved and purified, the light of knowledge must penetrate every nook and corner of the Indian home, it must be made the centre of all ennobling influences. The woman is the presiding deity of such a home; from *her* must radiate those domestic and social influences which enrich human life and which make for the up-building of true manhood. On true womanhood, therefore, depends all hope of rearing up

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a race of noble manhood. However educated and cultured man may be, his influence for good loses half its charm and potency if woman lives a life of utter ignorance. What woman, therefore, wants is education—true and solid education which will fit her fully for the duties proper to her multiform relations in life. The Japanese realised this fact and set to work. We, Indians, must walk in their footsteps if we really desire to attain to that national greatness, which, handicapped though we are politically, we can bring about with our own manly efforts. There is yet a great deal which, if we are earnest and sincere in our professions, we can do without any extraneous help. It will be simply suicidal to depend upon such extraneous help. Let us work out our own salvation which, with a little more of self-sacrifice and sincerity of purpose and courage of convictions, we are bound to achieve, come what may. We are not true to ourselves and no wonder then, with all tall talk we have been able to do so little for our national advancement.

Such being the national importance of the intellectual and moral elevation of women, the question arises : Have we, men, done sufficient in the cause of female education ? It cannot be questioned that a little has been done in that direction and the result, so far as it goes, is not discouraging. A very small number of our women have come to realise their dignity and work in the national up-lifting and we see signs of awakening among well-educated and cultured Indian women who are willing to fulfil their high destiny in the regeneration and advancement of their dear mother-land. The Ladies' Associations all over India, the Mahila Samiti of Bengal and the Ladies' Conference, which, it is hoped, will be a constant feature of our yearly national gatherings, present signs of an awakening in our womanhood. Her Highness the Maharani of Baroda in her Presidential address at the last meeting of the Ladies' Conference has uttered the following weighty words : "High or low, rich or poor, we are all proud of the same traditions of the past, inspired by the same aspirations for the future, united by the same sentiments of affection and of love." And again, "The manhood and womanhood of India is our handiwork ; let us, mothers, train the future manhood and womanhood of India to the service of our country." Our gifted sister, Mrs. Sarojini Naidu, in her speech at the last Social Conference observed, "At this great moment of stress and striving, when the Indian races are seeking for the ultimate unity of a common national ideal, it is well for us to remember that the success of the whole movement lies centred in what is known as the woman question. It is not you but we who are the true nation-builders . . . . and without our active co-operation at all points of progress, all your congress and conferences are in vain.

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Educate your women and the nation will take care of itself, for it is true to-day as it was yesterday and will be to the end of human life that the hand that rocks the cradle is the power that rules the world."

These are pregnant words, nobly uttered. But can we, men, lay our hands on our hearts and solemnly declare that we have done everything in our power to establish a widespread and adequate system of female education that will reach every home and hearth? As in the case of man, so in the case of woman, the aim of education ought to be, in the words of Spencer, "preparation for full life." This does not exclude the idea of women distinguishing themselves in the several departments of literature, science, art and profession. But such women must be like men few and far between. For the generality of women, as of men, education means and must mean preparation for full life. The sphere of woman's duties need not, as it does not, correspond with that of man's duties, but whatever that sphere may be, it must require previous equipment for life's work. It is well observed by an American educationalist: "The best education for the masses is an education which will teach boys and girls their capabilities, and which will give them power to grasp opportunities, to accomplish results, to realise worthy ambitions—to know themselves —to appreciate their limitations as well as their capacities—which will give them courage to endure adverse fortune should it come, and wisdom to enjoy prosperity—an education which will help people to help themselves." Thus female education must aim at teaching girls their capabilities and at giving them power to grasp opportunities. Woman is endowed with the same faculties and capabilities as man is, and if they are allowed to remain undeveloped, intellectual and moral atrophy is the result and it is no wonder that this moral and intellectual atrophy has produced national disaster. We have violated a very important natural law and have suffered grievously. Instead of building up a race of sturdy and noble women, we have created a class of women whose mission of life is to slavishly minister to the physical gratification of their men. If there is anywhere on the surface of this earth a class of hewers of wood and drawers of water it is that of Indian women. We have now begun to feel the enormity of this social sin and, what with Government efforts and what with private efforts, we have female schools established in our country, but their number is so small that they do not touch even the outermost fringe of female population. For this the only remedy is compulsory primary education and the postponement of marriageable age of girls. It is highly desirable that girls should come under the influence of education till they are at least fourteen or fifteen years old, and attempts should be made to create public opinion in favour of

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marriages of grown-up girls equipped with those intellectual and moral excellences which will make their married life a veritable source of intelligent usefulness and conjugal happiness. To many, legislation does not appear to be a safe remedy against what are called social evils, but as the late Mr. Ranade has observed : "The State in its collective capacity represents the power, the wisdom, the mercy of its best citizens. What a single man or a combination of men can best do on their own account, that the State may not do, but it cannot shirk its duty if it sees its way to remedy evils which no private combination of men can check adequately."

All praise, therefore, to His Highness the Maharaja Sayaji Rao, Gaekwar of Baroda, for having prohibited, by a piece of legislation, the marriages of girls below twelve years of age. This law must have a salutary effect on those castes among whom, for one reason or another, girl-marriages—one may say even baby-marriages—were a time-honoured custom. True, some of these castes are incapable of understanding the evils arising from early marriages or the good that will result from the marriages of grown-up girls, but the law will work beneficially on the whole. This law does not, in any direct way, further the cause of female education ; but our Maharaja has taken another wise step in the right direction by legalising free and compulsory primary education both for boys and girls. From every point of view it is, I think, a most welcome reform. It is, I think, absolutely necessary for the creation of a healthy feeling of nationality that even the masses of people must rise intellectually, morally and socially. In America, education is a part of sociology and it is universally acknowledged that for national independence education is the most important, nay the only important, factor. Education is a corollary of self-government. "In proportion as the structure of Government gives force to public opinion, it is essential," said Washington, "that public opinion should be enlightened." A few years later President Madison expressed the same axiomatic truth, "A well-instructed people alone can be permanently a free people." "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall for ever be encouraged." It is thus clear that free, compulsory primary education is a step in the right direction, and let me hope in passing that ere long the British Government will take steps to make primary education free and compulsory throughout the whole length and breadth of India.

But the question of female education cannot be said to be fully solved when primary schools for girls are started all over India. The effects of such education cannot be far-reaching. A little knowledge is better than ignorance or no knowledge, but for a full and all-round

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growth of womanhood, something much higher and better is absolutely necessary. Child's clothing will not fit a grown-up man and it is evidently suicidal to keep a child a child and arrest his growth so that no new clothing may be required. Clothing is meant for man and not the man for the clothing. The child must grow and with his bodily growth the clothing must change to suit his growth. Likewise for the mental growth of our women, for which no limit can be set and which for our national advancement must attain to a high level, primary education, never so diffused, cannot at all meet our national demand. It is necessary that female education should not be only extensive but it must be intensive at the same time. The larger the number of our women qualified to take an intelligent and lively interest in all that concerns our national greatness, the easier and more lasting will its achievements be. Water cannot rise above its own level. So a nation cannot rise above the general intelligence of those who constitute that nation. The doctrine of heredity and the Hindu doctrine of *Karma* teach the same truth. To produce a race of hardy and highly-intelligent children, the mother must possess more than ordinary physique and intelligence. On the whole, we are suffering from intellectual poverty and our women to a greater extent. The national loss is as great intellectually and morally as it is materially or economically owing to our material poverty and wretchedness. It has told upon our industrial and economic growth too. It is thus clear that with the rise in general intelligence of our women, our nation will rise materially, intellectually and morally. To remove the intellectual poverty of our women, mere primary schools, however diffuse and well-conducted (which is a doubtful question), will not do. Higher schools are required with aims and ideals different from those of our existing high schools for girls, which prepare girls for the matriculation examination of the Indian Universities. However necessary such schools may be, they are evidently very narrow in their aim and greatly circumscribed in their utility. Personally, I doubt the necessity of the separate existence of such schools. Girls reading for the present University Examinations must receive instruction under the same school roof along with male students. This system, which is followed in other countries, is sound economically in small towns, apart from its social and moral importance. In large towns, separate schools for girls may not be a loss economically, but its social and moral aspect is too important to be neglected. A great deal of lack of chivalry on our part for our women and our readiness to think evil about them is largely due to our old social habits and to the present spirit of isolation that is observed between boys and girls of school-going age. The question of co-education has not yet received that attention from

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our educationalists which it deserves ; but I cannot dwell upon it here any more.

So much is quite clear that the existing high schools for girls have lost a great deal of their usefulness owing to their purely academic and formal course of education and, what is a very serious evil, owing to the English language being the medium of instruction. Nothing kills out the budding intelligence of children as the blasting and chilling effect of the early struggles of the mind to acquire knowledge through the medium of a foreign language. India is the only country where such a dead weight has been allowed to crush, nay, even kill out, the blooming intelligence of young children without a murmur from the sufferers and without a tear from the tormentors ! What early hopes we have blasted ; what early graves we have dug ! What a national ruin ! We have now begun to cut with a two-edged sword. Not content with the ruin wrought among our young boys, we wish to subject our tender girls to the same rack and to hack them to pieces physically and intellectually. In one way I am glad that the number of our girls who have been thus put on the rack is very small. I am thus of opinion that neither primary schools nor secondary schools, as at present constituted, are commensurate with our present-day requirements. As said above, I do not despise literary women, but my contention is that for the present it cannot be our special aim to produce a class of literary women ; for a century or two to come, we must keep in mind, India will need a race of sturdy, noble-minded, large-hearted, well-informed and highly cultured women, equipped with a mind and a heart capable of bearing their share of the work of nation-building. As Swami Vivekananda has observed, we shall bring "to the need of India great fearless women—women worthy to continue the traditions of Sangamita, Lila, Ahalya Bai and Mira Bai, women fit to be the mothers of heroes, because they are pure and selfless and strong with the strength that comes of touching the feet of God."

To evolve such a race of Aryan women, tremendous efforts shall have to be made to establish centres of female education in all zilla towns and an Indian Women's University in each Presidency town and such large towns as Poona, Ahmedabad, which though district towns are thickly populated. The present system will have to be wholly or partially overhauled and a course of studies determined and arranged with a view to develop true Indian womanhood. The formation of true womanly character and the possession of knowledge with that end in view should be our ideal for the generality of our women.

I will now sketch briefly and roughly an outline of what, to my mind, must be the features of a good school for girls in every Taluk

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and District town. Here I do not discuss the question of co-education, though for myself I will not object to the formation of a mixed school of boys and girls with sufficient attention to the idiosyncracies and instinctive tastes of the latter. For certain subjects, bifurcation will be necessary. But that is not my present purpose. In the kindergarten and primary departments co-education may be safely and advantageously tried. I will thus propose to divide a girl's life into four periods between infancy and puberty,—babyhood, childhood, girlhood and youth. The three or four first years of babyhood constitute the nursery period of a child's life to be delicately handled by the mother. Corresponding to the remaining three states we have the kindergarten school, the primary and higher elementary school and thirdly, the high school, all forming the necessary features of a school for girls. I may state once for all that the medium of instruction *must be the vernacular of the District* and that even *in the high school it ought to be no foreign language.* English will be taught as a second language and the instruction, whatever the subjects to be taught, must take place through the medium of the vernacular. Our object is to mould a cultured woman and not to produce a fashionable woman. The subjects included will come under the following broad divisions. They are the Humanities, History and Geography, Nature knowledge and Natural Sciences, Abstract Sciences, the Arts of Expression, the Arts of Representation; Music, the Physical Recreations. The importance of each subject will vary with the age and requirements of the girl and must be adjusted in accordance with the principles of Inheritance, the growth of the child and the necessities of Equipment.

Here it is impossible to enter into details. That effort will require a separate paper. I will take up the subject at some future time. Here it is enough to remark that unless every large town is provided with a girls' school with the broad features described above, the work of forming a true and perfect type of womanhood as required in these days of our social, industrial, economic and political needs will be well-nigh impossible. Every true lover of India must feel it his duty to help as best he may, in the organization of girls' schools sketched above.

Now, coming nearer home, I wish, before concluding, to humbly suggest what His Highness Sayaji Rao Gaekwar can do in his own State to solve successfully to a very large extent the problem of female education. His Highness's solicitude for the intellectual and moral development of his subjects of both sexes is too well-known. He has been pouring money like water for the spread of education; but I must say that the results are not commensurate with the large amount

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of money spent upon it. This is not the place to enter into the defects of the educational organizations. A great deal of favouritism, a great deal of fancy for mere show and very little attention to real results and substantial benefit on the part of the powers that be are some of the reasons why the progress of female education and the accruing results are so very poor. However true it may be that 'Tis distance that lends enchantment to the view' a close observer on the spot cannot help being disappointed and pained too that with all the good wishes of His Highness and the enormous expenditure of public money no appreciable results have been achieved. Besides the several primary schools for girls in the district towns and cities, with their poor equipment and hard-worked, semi-illiterate and half-starved teachers, the intellectual output of which must be very poor and hardly commensurate with the most vital and serious issues, there is a Female Training College located in Baroda and a newly-started nucleus of a female high school entirely modelled on the lines of a high school for boys which will prepare in course of years girls for the Matriculation Examination of the Bombay University. Of the several primary girls' schools, the Educational Report for 1904-5, itself observes, "Of the 8,086 girls in the girls' schools, there were 4,742 below standard girls; or about 60 per cent. were not even able to enter the first standard. In the highest, seventh standard, 25 girls came up and 19 passed; and in the 6th standard, 33 passed out of 46. Again, there are 925 girls only in the III and higher standards, while there were so many as 7,253 in standards below the 3rd. Thus not only does a very small percentage of girls attend schools, but *even of those who attend, less than one-eighth learn enough to be able to read and write.*" The italics are mine. The words speak for themselves and require no comment from me. One cannot conceive how with this poor result we can "train," to use Her Highness's words again, "the future manhood and womanhood of India to the service of our country." Again in five schools only out of a total of 94 schools for girls, embroidery, drawing and practical cookery are taught and music only in three schools. It is not difficult to guess what mental and moral elevation and practical equipment one can expect from such miserable schools. It may be true that a little bread is better than no bread. What is, however, clear is that such poor schools cannot play any part in the up-building and uplifting of a nation. And still we feel proud that female education is advancing day after day!

Now about that grandly styled and fondly cherished institution called the Female Training College of Baroda. The following is the description of the organization and work of this grand school. "The necessary educational qualification for a candidate for admission in

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the training course (*sic*!) is the possession of a certificate of having passed the third standard at least. She is then taught the fourth standard along with the girls learning that standard in the Practising school attached to the Training College. For the 5th standard she is then admitted into the College (!) in the preparatory class. After that there are courses of studies for the first, second, third and fourth years. The reader will see that this College is no exception to the fact that in India we are satisfied with showy and high-sounding names and shams of every kind. Every man acquainted with the working of this College knows that female teachers of very poor mental calibre and intellectual equipment leave the portals of this institution. And for all this showy and poor output the total expenditure a year was Rs. 5,426!

This shews how the best intentions of His Highness are frustrated and no permanent and substantial good is gained to justify the heavy expenditure incurred year after year. What I wish to suggest humbly to His Highness is that with the same money better results can be achieved and real and substantial progress made in the spread and strength of female education. It is disappointing to see that with the most enlightened and liberal-minded patron of education at the helm of our State, the Baroda State cannot develop its female educational system to such an extent that it can proudly claim to be the first and foremost leader and pioneer of an Indian Women's University in the whole of India. The system will have to be readjusted and re-shaped to a very large extent but the experiment is worth all the money and labour that can be bestowed upon it. I earnestly hope that His Highness seriously takes up the question of founding an Indian Women's University in his State. The ambition will be worthy of the learning, culture and patriotic zeal of His Highness, and his poor servant, the writer of this paper, will be but too glad to formulate a scheme of such an institution, which I hope will be in near future the pride and honour of this State whose destinies are guided by such an able ruler as His Highness the Maharaja Saheb. His Highness has taken a broad view of the relation of a Native State to the whole of India. His Highness is rightly regarded by all the Indians as one of their leaders in everything that concerns the well-being of our mother country and will he not justify the confidence put into him by taking a pioneer step in the spread of that education without which no hope of building a nation of true manhood and womanhood will ever be realised. May God inspire His Highness with this noble ideal!

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MODERN EDUCATION AND SLOYD: ITS INTRODUCTION IN MYSORE.

By Mr. K. Ramanujan, Editor of the *Mysore Review.*

THE general cry is that education in India like its civilian administration is getting to be soulless, brainless, bizarre. More of life, more of warmth, more of wholeness is sadly in need of being infused into it. Till yesterday it was a case of picking up a trifle more than the three R's *plus* a little of what passed for science and with a lifeless University badge thus won, get into Government servitude. But times are changing and opinion has veered round to a fine contempt of the quill-driving B.A. Technical education is the rage now and our leaders are making bold to pester the Government to start Technical and Industrial schools throughout the country. Private philanthropy, too, is slowly being guided to the same channel. Meanwhile thoughtful men have risen elsewhere who condemn in no stinted terms the very principles on which education is being imparted at the present day to the rising generation. Of these prophets, Dr. Hanford Henderson of America is, in my opinion, the most inspiriting, vivid and consistent. Lately I had the good fortune to get into my hands an article of his, contributed to Appleton's *Popular Science Monthly* some years ago, under the heading "The aim of Modern Education." The logic of it is so overwhelming that I, for one, am prepared to stand by him when he condemns with sweet persuasiveness the principles that underlie the existing systems of Education, technical or literary, throughout the world.

"I do not, for example," says he, "set as the object of Education a good citizen, a successful bread-winner, a wise father, an expert mechanic, an adroit versifier, a keen lawyer, an eloquent preacher, a skilful physician, a learned professor, a prosperous tradesman. Some of these ends may be good in themselves. I do not discuss the question. But they are not the proper end of Education. And they are not, because they are secondary, minor, special ends." Then what is the real end of Education?

"The end in Education should be the major end. It should be the very biggest thing in life, the most general and far-reaching good the mind can formulate.....The greatest thing in life *is* life—life in its fulness and totality. It is this that Education should set its face towards. Its end should be wholeness, integrity, and nothing less than this. It is false to its mission if it turn aside into any of the bye-paths of convenience, of industry, or even of accomplishment and erudition.....Education has to do with the whole of life, with man, and not with any one or any group of his petty activities. He must take an acceptable part in the life of effort; and, to do this, he must be prepared."

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Again: "This figure of the complete man is the figure that modern Education has in mind————Such a figure is not the ideal of the Economists with their economic trinity of production, distribution and consumption; but it is a figure which appeals to those who, like myself, believe in what I may call the scientific humanism. As I see the matter, we want to turn boys towards this ideal of full living, to make them *en rapport* with the Universe and with man, to bring them out of their smaller into their larger self, to change them from a less evolved into a more evolved existence. We want to create in them a discontent with partial, secondary, minor ends.....To do this is to magnify the human spirit.....and so I define Education as the unfolding and perfecting of the human spirit."

Readers of the *Hindustan Review*, I hope, will pardon me this long quotation for I wanted to say all this to uphold the system of Sloyd, and anything said from me will not be half so vivid as the doctor's. In effect, his contention is that our very concept of Education is inadequate, is false; because—it ignores the fundamental truth that Education must provide for life *in its totality*. We only minister to one side and cultivate a phase—the intellectual. The other side, the emotional, bodily life, is left to the home; this is the extreme of unwisdom, for this method would only hold good if it were possible to so divide the child, and if both school and home were equipped to do their share of the work and received each its due share of the time. But this is not the case, and, from the nature of our being, *cannot* be the case. The child is *not* divisible. It is a unit, a *monistic* child. The intellectual life depends for its material upon the bodily sensations and for its motive and colouring upon the emotion. Separate these, and the result is a crippling of the whole process of Education. It is here that the system of Sloyd comes in handy and proves itself to be the only perfect system we could yet get.

"There is but one avenue of approach to the mind of a child.....It is the approach to action through feeling, and to thought through sensation. The causal chain is very distinct. It should be well noted—feeling, action, sensation, thought. You see, then, how psychologically impossible it is to reach the last link in the chain without passing through the intermediate links. Yet this is precisely what we attempt to do when we divorce the thought life from the bodily life, and assign one to the school and the other to the home."

This system along with kindergarten and manual training recognises the child's desire as the source of action and builds upon that. What do children, healthy, impulsive ones, want? They desire to be employed and with something that interests them, and not with something that interests "mamma, or papa or the teacher." In what are they interested? They desire to make things—to construct something—anything, indeed, from a mud pie, to a canoe or play house." This is a wholesome instinct and their desires may all be summed up into words—muscular exercise. The children are right; every physical act, according to Sloyd, has its corresponding

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mental act ; and it is a succession of these acts that develops the brain and gives us a highly evolved and sensitive organism. "The work of Education consists in directing these activities into those channels which will yield the most helpful reactions. By concentrating the wandering attention, by increasing the delicacy of touch, by cultivating a finer and finer discrimination, by training the observation—in a word, by developing, as far as may be, each and all of the faculties —we make possible that unfolding and perfecting of the human spirit, that evolution of human nature, *which is the End in Education.*" Thus far Doctor Henderson.

Mr. Charles F. Johnson, another expert in Sloyd, and a brilliant pupil of Dr. Gustaf Larsson of Boston, recounts in the *Sloyd Record* edited by his master, some peculiar benefits of Sloyd Training. He enunciates the principle on which Sloyd is based, *viz.*, that "every bit of thinking, that a boy does, develops within him power to do more and better thinking. All of his activity, that is impelled by interest and guided by thought, cannot fail to produce its reactionary effect upon such brain centres as were associated with his muscles in the performance." Proceeding on this principle, Sloyd seeks to lead the child "through its own interest and activity to self control, love for labour, and unselfish thinking. It does not aim to build superstructures but to lay broad and firm foundations." The system, as said before, does not hope to make each boy a carpenter, machinist, draughtsman or pattern-maker, but sees in him the possibility of his being made a noble and useful *man.*

From Mr. Johnson we shall go to the greatest exponent of Sloyd, Dr. Gustaf Larsson of Boston, and see what he says of this system. In the latter half of 1906, the Government deputed their Inspector-General of Education, Mr. Bhabha, to use his 6 months' furlough in Europe and America to study the best systems of juvenile training in vogue there and report. He found that kindergarten and manual training were accepted as the two completest systems of training young ones, and the happy idea struck him to request the best exponent of each to go to Mysore for a time and introduce and consolidate the systems throughout the Educational centres of the Province. The Government of Mysore, ever ready to serve the best interests of its subjects, fell in with Mr. Bhabha's plans and gave its consent at once. Miss Lucy R. Latter, acknowledged to be the best exponent of kindergarten in Europe, was invited to organise the same in Mysore while Dr. Larsson of Boston kindly consented to leave the United States and do the same for Sloyd. But he stipulated that owing to stress of work at home, he would stay in the State for a period of 6 months only. This altered the Government's plan of organising two centres of instruction at

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Mysore and Bangalore, and Bangalore was chosen as the scene of the Doctor's labours. The classes were held in the spacious "Seshadri Memorial Hall" and these 6 months about 25 teachers, almost all of them graduates picked from the profession, assembled 6 hours daily to undergo instruction. They have, each of them, been thoroughly trained, and made to understand the great principles of the system, and by the time these pages reach your hands, the Doctor, his term of contract over, will have embarked for distant America. The seed has been sown in Mysore and, in the Doctor's own words, on very promising soil. At a cost of Rs. 50,000, the Government of Mysore have initiated a system which the Doctor believes will, in the course of a few years, spread and take root throughout India.

Thus far of Dr. Larsson and his introduction of Sloyd into Mysore. An expert's opinion of his profession should always invite careful consideration, and in the few following lines I shall try to give a *prêcis* of all that I have said above of Sloyd and its advantages:—

Definition.—Sloyd, which is "fitting for life" by the development of power, is tool-work so arranged and put into practice as to stimulate and promote vigorous, intelligent self-activity, for a purpose which the worker recognises as good.

Why Sloyd educationally is the most satisfactory system?

1. Sloyd offers a progressive course of work from the easy to the difficult, so that children are not easily discouraged and excellent results are possible.

2. The task presented to a boy is always the making of an attractive object. It is something which has a *real use*, which the boy *likes to make*, and *knows to be worth making*.

3. As the exercises are selected with reference to the best muscular development of the boy, a monotonous and repetitious use of the tools which easily develop automatic and impervious muscular action is carefully avoided.

4. Free-hand-form-work, which gives valuable training for hand and eye, is an important feature of the work.

5. Mechanical methods and labour-saving contrivances common to some other systems of manual training, which lessen both mental and physical development, are avoided in Sloyd.

Conditions under which the work is to be done.

1. Children working with tools necessarily use their eyes and lungs more intensely than in any other school work; and for this reason, it is evident that the best lighted and best ventilated rooms should be provided for the Sloyd class.

2. If noteworthy results are to be obtained not more than 20 pupils, or even less, should be given to one teacher.

3. Single Sloyd benches, of various proper heights, placed in favourable light, with plenty of space between them, are of great importance.

4. Every bench should contain such tools as are in most frequent use and these should be ranged in racks and on hooks so that it can be easily seen that everything is in its place, and that there is a place for everything.

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5. The utmost cleanliness should be maintained for which the room should be swept every day. Tools and benches should be of the best quality fitted up regardless of expense for they pay best in the long run.

The Course for teaching the teachers.

It is enough if the course extends to six weeks with 6 hours' daily work. This period is longer than that allowed in most schools in Germany and America.

It comprises short lectures on the educational principles of Sloyd, talk on methods of work and of teaching, reading standard educational books, writing notes, making sketches, and working drawings, practical bench work in wood, discussion of the relative merits of different handicrafts and of work in wood-turning and wood-carving.

Suggestions for introducing Sloyd in Schools.

1. Properly equipped Sloyd rooms, adjoining school buildings, fit to accommodate about 20 pupils at a time be fitted up.

2. To begin with, children to be selected from the second, third and fourth forms, and the time given to each to be not less than two consecutive hours a week.

3. In the lower grades, some correlated handwork in clay, card-board and thin wood be introduced and taught.

4. In high schools, advanced woodwork supplemented by wood-turning and carving be introduced.

5. The objects should be such as to be readily appreciated by the worker and should become his property.

6. A Sloyd room to be fitted up in connection with the Normal Training schools to enable students to attend to Sloyd training as a regular part of their studies.

7. Such work as forging, pattern-making and machine work be placed in every Technical and Industrial school.

Why and how Sloyd develops mental, physical and moral powers simultaneously :—

Physically.—Sloyd tries to avoid all positions and movements not conducive to health. The variety of hand-tools used therein call into play all the muscles of the body including those of the leg, trunk and chest.

Mentally.—Since it is important that the worker should have a good reason for every exercise, and every tool he uses, his mind is necessarily filled with pure, wholesome thoughts, and consequently Sloyd produces more thoughtful, more self-reliant, more accurate and more alert minds.

Morally.—It is essential to note that in this training the will power is strengthened ; because, every object there is calculated to arouse and sustain interest, the end in view being worthy and attractive which the boy wishes to reach, and can reach it only by his own personal efforts.

In these pages, I have done something to collate and abstract a little of what masters have said on this most important branch of Juvenile Education. The value of the system can be gauged by our learning what a supremely successful man of affairs like Mr. S. M. Fraser, the British Resident in Mysore, said of it some time back : "Wish I had such a training when a boy," says he in the Visitors'

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Book. When a British Resident in a first class Native State, wishes to go back upon his childhood's days to learn Sloyd, the system does not need much buttressing from anybody. The shrewd Ruler of Baroda wired to Dr. Larsson, a few days before his embarkation for America, whether he could spare a little time to go over to Baroda to initiate the system there. The Doctor had, of course, to courteously refuse the invitation, but His Highness the Gaekwar's anxiety to spread Sloyd in that premier State of his speaks volumes in favour of it. The Imperial Government has of late been evincing much solicitude for the expansion of useful primary education throughout India. Will they graciously bring their minds to bear upon the introduction of the system into some of the Presidential schools, at least, to start with? They may well keep their eyes on Mysore for a time to come and see what degree of success attends its introduction in Mysore, and if Mysore does progress with it they can do no better than by espousing it themselves. And the United Provinces have got the supreme good fortune of being ruled by a gentleman, Sir John Hewett, who is nothing if not eager to promote Technical and Industrial Education in the United Provinces. If these lines catch his eyes, may we expect of him to institute enquiries and do something in the direction? I humbly trust he will.

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EDUCATION AND SOCIAL BETTERMENT OF INDIAN WOMEN.

By Mr. Rustam D. Lam, m. a.

THE education and the social betterment of the women of India have assumed of late the proportion and the importance of a public question. This vexed and difficult question has been engaging the attention of some of our thoughtful politicians and prominent journalists and their efforts have done much towards the cause of education and emancipation of our women. But the advocates of education and social betterment of our women have a fierce and a tough battle to fight before they can succeed in extirpating completely all the prejudices which exist against this question. No doubt a wide gulf lies between the sentiments with which the Europeans and the Indians regard their women. The former exalt women to the skies, represent them as human demigods and allow them full intellectual and moral liberty. The latter regard women as mere chattels, they subject them to all sorts of humiliation and revolt at the idea of sending their girls to school or at the idea of allowing them the slightest freedom. Women occupy a prominent and a conspicuous position in Europe, they associate themselves with every great public movement and function, while in India, women are nonentities and remain always in the background. Be it said to the credit of the Parsis that they were the first in India to send their girls to schools and to elevate the social position of their women. May Hindus and Mohammadans follow the example of the Parsis! It is a sin and a shame that in this age of civilisation and enlightenment the Indians should be so cruel as to deny to their women the benefits of a sound education and to make no efforts to better their women's social position. It is the sacred and the bounden duty of all educated and patriotic Indians to advocate with enthusiasm the cause of female education and to work with perseverance for the moral and social betterment of their mothers and sisters.

It is a pity that when the question of female education has made progress at giant's stride in Europe it is moving at snail's pace in India. For what object is a woman to be educated? What does female education mean? Does it not mean turning girls into boys and women into men? What benefits will be derived from female education? Such are the questions put by the Indians who are tooth and nail opposed to female education. My answer to these questions will be plain and brief. The true aim and end of female education

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is to train women as loving and enlightened sisters, as faithful and accomplished wives, and as wise and cultured mothers. The task of female education is to drive out from our women all frivolous and pernicious tastes and to develop in them those intellectual tastes which are the means of happiness to themselves and their neighbours. A sound and liberal education will render women the attractive companions of men and will enable them to teach their children those high and noble ideals which they themselves have learned. Education will develop and cultivate those qualities and faculties with which God has endowed women and the development of which is necessary for men's as well as women's happiness. The more educated women are, the more cultured men will be. On the cultivation of women's mind depends the wisdom and nobility of future generations. An educated girl knows much better the government of servants, the superintendence of household affairs, the proper and economical management of the purse than an illiterate and uncultured girl. It is a sound and liberal education which will make women cheerful and efficient labourers in the field of usefulness allotted to them by Heaven. Education will provide women with serious interests in life, with right views of their duty and with a firm character. Will an uneducated girl make a better wife or a more prudent mother than an educated and a cultured girl? Let the women of India receive a liberal education, let their mental faculties be trained and developed, and then an atmosphere of tranquil happiness will surround the home life of India. May the misguided and prejudiced antagonists of female education realise clearly the benefits of educating women and may they no longer stand in the way of progress!

It is contended by these antagonists of female education that women are intellectually and mentally so inferior to men as to be incapable of receiving any education. This old-fashioned and common-place argument is so untenable that it hardly deserves a lengthy refutation. History abounds in examples to prove that the average intellect of a woman stands on a footing of equality with the average intellect of a man. History tells us that women like men have gained laurels in the field of literature, arts and sciences. In the face of historical examples it is absurd to maintain that Heaven has endowed with all intellectual gifts the men only and not the women. Let us suppose, for the sake of argument, that women are intellectually far inferior to men, then the more important and more necessary becomes the task of raising by education the intellect of women to the level of men's intellect.

Another argument brought forth against female education is that education will make women frivolous, unsteady, vain, crazy and

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unwomanly. I can not imagine how or why a sound and liberal education which makes our men steady and manly, should make our women unsteady and unwomanly. The noble art of reading and writing, when taught to men, will produce good and beneficial results. Will this same art when taught to women lead to disastrous and fatal results? The study of mathematics teaches to boys the habit of patient and continuous application, it exercises their intellect and ripens their faculty of judgment. What reasons have we to believe that this study of mathematics will have opposite effects upon girls? History teaches our boys great and useful lessons, inspires them with lofty and noble aspirations, with instincts of true patriotism and with a high notion of their duty towards their country. Will the study of history make our girls unpatriotic and undutiful or vain and vicious? Will the reading of poetry from which men derive divine pleasure and lofty ideals make women conceited and crazy? Will not the reading of the lives of some of the greatest historical women or the reading of the stories of some great heroines, like those of Shakespeare, give our women a high notion of their rank, character and duty? There may be a handful of educated girls who have turned out contrary to our expectations, frivolous, conceited, crazy and wicked, but then the fault lies not with education but it lies with that defective, incomplete and shallow training which is given to them.

It is further alleged that women do not require any education because they are not born like men to take part in the strife and struggle of life but they are born to discharge all the quiet household duties. No one denies that most if not all women are destined to discharge household duties but these household duties do not only and merely consist of cooking meals, cleaning utensils, sweeping floors or rocking a baby's cradle. Of all the duties which women have to perfrom on earth the highest and the noblest duty of women is to be good and successful mothers and to bless their countries with noble-minded, patriotic, dutiful sons, and with modest, chaste, faithful and self-sacrificing daughters. The task of a mother is in its own sphere not less difficult than that of a statesman or a commander. To be a successful mother, a woman must possess manifold qualifications. She must be a capable administrator and a clever organiser. She must combine in her a sound judgment with a firm command of temper, leniency with severity. She must possess a tender and sympathetic heart. A quick eye to detect her children's shortcomings is essential to a woman. She must be capable of employing to the greatest advantage all her resources and opportunities. She must be prompt in sharing her children's joys and griefs. It lies with a mother to make our childhood happy and our boyhood noble, and to

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share with us all our aspirations. Nothing exercises a greater influence for good or evil upon us than our own mothers' examples. In short, it lies with the mothers to develop the man who is hidden in the infant. When such is the difficult and noble task which women have to perform as mothers, when such are the qualifications essential to good mothers, such is women's influence, such is the potency of their examples, such is the high and supreme position women occupy in the family, women have a just right to receive a sound and liberal education, they are entitled to a broad and judicious culture of all their faculties and they are not wrong in demanding that their minds should be trained and their bodies developed.

The mental culture of our women should go hand in hand with their physical development. What every country wants for its future greatness is not only educated but robust and well-built mothers who will bring forth strong and healthy children. The secluded and *purdah* life to which our women are condemned is calculated to stunt their growth and weaken their physique. Open air and physical exercises are important factors for improving and developing our girls' bodies. Religious scruples or caste prejudices should no longer be made an excuse for preventing our girls from taking exercises in the open air. European girls take freely all healthy exercises, They drive, ride, cycle, motor, walk, swim and play tennis. But alas, our unfortunate sisters are not permitted, for no crime of theirs, to participate in these healthy exercises. We can not expect our women to be mothers of healthy and robust children as long as we condemn them to confinement at home. The physical strength of our posterity depends upon the constitution of our women. If the latter be weak and lean, the former will be unhealthy and sickly. Here again I must give credit to the Parsis who were the first in India to recognise the importance and the utility of physical and open air exercises for their females. Some of our philanthropic citizens will confer a lasting boon upon India by utilising some of their wealth for establishing swimming baths and gymnasiums for our women.

In conclusion, I plead for the liberal education and social betterment of our women. Nothing will tend so speedily to the social elevation and moral betterment of India as the deliverance of our females from the thraldom and oppression under which they groan at present. Let us advance our women to that position of honour which they occupy in European countries and then they will be capable of exercising all the purifying and refining influences upon the whole Indian community. Let our females be delivered from the evils of ignorance and be permitted to read and write. It is nothing short of barbarity to think that our women are born and destined

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to perform the most servile duties. Compare the happy lot of a European widow with that of an ill-fated Hindu or Brahmin widow. It is not enough that the latter is denied the right of marrying again but every effort is made to render her life an endless source of misery. We must no longer deny to our females equal rights and privileges. We must regard our mothers, wives, sisters and daughters with feelings of affection, sympathy and confidence. No tyranny on earth is more cruel, more intolerable and more brutal than that of men over women. How long will India continue to present the melancholy spectacle of men's tyranny over women? A stain will remain upon the character of the educated Indians as long as they make no efforts to free our women from tyranny, to elevate their position and to better their condition. The educated men of India can not labour in a nobler and more glorious cause than this and they can not seek more brilliant and beneficial results than are to be found in this direction.

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Mr. MALABARI AND HIS SCHEMES.

By "A Panjabee."

An unmistakable sign of the times is the wave of altruism that is coming over us. Due mainly to the intensity and amplitude of the noble thoughts of a few highly evolved souls, it depends for its manifestation and working also on its creators. Perhaps the most remarkable constituent in this current is the movement all over the world for the amelioration of the condition of women. In free and advanced England attempts are being made more strenuously than ever before to emancipate women from many social and political disablities. At the other end, the grievances of the Moslem women of Russia have of late been forcing themselves on the public mind. In our own India the powers that guide and help struggling humanity have chosen for their instrument, Mr. B. M. Malabari; it would have been an anomaly if the task of uplifting the women of this country had been left to hands less capable and less tactful. Though a very poor expression of his disinterested zeal, Mr. Malabari's Appeal for the establishment of a Seva Sadan has set the whole Indian community pulsating with life.

Few except those who have taken active part in reforms will be able to appreciate the effort that is required for such a task. Deep-rooted prejudices have to be combated and overcome; the sympathy and support of an apathetic and at times suspicious public have to be won; leaders of various communities have to be interviewed; an increasing volume of correspondence has to be maintained; care has to be taken that no susceptibilities are wounded, or that no individuals and classes are alienated. In Mr. Malabari's case these difficulties—great enough in themselves to damp the ardour of the most sanguine organizer—are greatly aggravated because he has to work single-handed except for his lifelong friend and biographer, Dewan Dayaram Gidumal, C. S. Those who know anything of the Parsi reformer must be familiar with his habit of himself attending to the details; and we are almost sure that such items in the programme of his work as the finding out of a suitable house, the search for inmates, the procuring of teachers, the giving them instructions how to work, the collection of funds, &c., must all devolve on his shoulders. But even all these represent merely a fraction of the colossal labour the initiator of the project has to undergo. The preliminary work must have entailed even more arduous exertions. That he must have personally moved about amongst the poor and the

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afflicted, not only of Bombay but of the whole of this mighty continent is an obvious fact. It is equally certain that he must have endured no ordinary privations and anxieties wandering wide over the country in order to study at first-hand the circumstances and aspirations of each group of his beneficiaries; and we are not at all surprised to learn that this has told on his health. Nothing but an unwavering belief in the strength of good could have sustained him in his long solitary sojourns and his equally solitary vigils at home, poring over the results of his travel and investigation. And when the materials had been gathered Mr. Malabari must have had to confront the tiresome work of grouping, classifying and arranging them, and drawing conclusions therefrom as to the best way of meeting the situation they disclosed. All this means the expenditure of a vast amount of energy, which, if utilized for his own purposes, might have considerably improved his own prospects in life. But heroic souls like his take no count of any such considerations. They live in and through others, caring for no detached individual existence of their own.

This task of projecting the Seva Sadan was in itself grand enough to have taxed the capacities of the most indefatigable worker. But as if it were a drop in the ocean of his innate benevolence, a few days after the Seva Sadan Appeal had been made public, Mr. Malabari startled his community by offering Rs. 25,000 for the establishment of an orphanage for destitute Parsi girls. To this subject his attention must have been drawn by the reports in the Press of the growing deterioration of his people, especially of the destitute section. Instead of indulging in idle talk, like some on the one hand, or despairing like others, on the other hand, he took up the question, studied it in many of its bearings, and evolved a scheme at once original and effective. He found that destitution was at the root of the evil, and that if a radical cure was to be effected, nothing short of an institute of the kind proposed would answer the purpose. In suggesting the opening of an Orphanage for Parsi girls and offering towards it a handsome nucleus, Mr. Malabari has given his co-religionists liberally not only of his invaluable advice and experience, but of his hard-earned substance also. The trouble and anxiety involved in this connection could hardly have been less than those entailed by the first project. True, the problem touches only a handful of people; but the smallness of the area of activity must have necessitated a comparatively intense concentration of energy.

To crown his other efforts, Mr. Malabari has just devised a third scheme. This is for the founding of Homes for Consumptives in the Himalayas. A study of the statistics seems to have impressed him

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with the holocaust of human lives directly traceable to affections of the lungs, and he seems to have sifted the matter with his characteristic insight and decision. His Appeal in this behalf bears witness to his profound and careful study of questions. After a perusal of the most recent literature on the subject and consultation with engineers and doctors, he has drawn up an ideal scheme for mitigating the sufferings of poor consumptives. The launching of this scheme must have been as hard as that of the Seva Sadan. The constant journeys to the Himalayas, correspondence with experts, and the selection of sites must have cost him not a little money and labour.

What makes Mr. Malabari's work the more wonderful is that it was all accomplished during the suffocating heat of May and June in Bombay. While the bigwigs of the city were enjoying themselves on the cool heights of Mahableshwar and Matheran, this devoted worker sat day after day working at his projects, and night after night thinking out the details. It is, indeed, a highly edifying sight, that of this silent citizen achieving what seems even to the worker in this line an impossible feat, though broken down in health and with impaired eye-sight, at an age when in India most men would think of enjoying the fruit of their former labours. Nor should it be forgotten that unlike many men who make such movements the stepping-stones of their own worldly rise, Mr. Malabari has strictly kept himself in the background, declining all formal recognition of his efforts by the State or by Society. Indeed, his self-sacrifice has been no greater than his self-effacement. All his measures bear the hall-mark of earnest good-will towards the world without the slightest tinge of selfishness. In this he has proved himself a *karma yogi* of a rare type, a veritable Mahatma, as he is called, whose example is bound to have a wholesome influence on Young India.

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THE PROGRESS OF SCIENCE.

By Mr. Ferozuddin Murad, B.A.

THE main object of this paper is to trace the broad outlines of advance in the different branches of Science—Chemistry, Physics, Astronomy, Geology, Anatomy, Embryology, etc., etc., from the earliest historic times to the present day. In the beginning, when man set to study the phenomena of nature, there was no differentiation or classification under various heads. But gradually as the human intellect expanded and the lore of information increased, such a division was indispensable for clearness' sake. But before describing the progress of science it will be better to consider for a while the different methods of scientific inquiry as pursued by the ancients and the modern scientists and then to contrast the weak and good points of the two systems of investigation.

However, a definition of science in the broadest acceptance of the term will not be out of place for a paper designed to delineate the different stages of scientific progress. Considered absolutely and apart from its applications in the mundane life, science signifies the correlation of all knowledge. *To know a truth in its relation to other truth is to know it Scientifically.* The aim and object of all the sciences is to investigate an orderly connection between all those things and events which come across the human mind, or in other words, the end of science in general is the rational interpretation of the facts of existence as disclosed to us by our faculties and sciences. The nature of science being such, it is really a noble task to study it in its development.

There are two general methods of studying nature—*observation and experimentation.* The first is helped much by the Law of Causation, *viz.*, that like causes produce like effects. Without this all reasoning is impossible. It is the basis upon which the superstructure of logic is built. In taking an observation all that we need do is to take notice of an event happening along with its necessary antecedent circumstances. Obviously this is all we can do, we can not guide or control natural forces. But we might purposely bring together some set of circumstances and watch the consequences. This would be called performing an experiment. There we arbitrarily interfere with the circumstances of a phenomenon or produce an entirely new one by an appropriate combination of causes. This method of inquiry, therefore, is susceptible of great variety and it is through appealing to experimentation coupled with observation that Astronomy, Metereology, Biology, Bacteriology and in fact all the Sciences have made such great strides towards the elucidation of their phenomena. Again,

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a comparison of the scanty knowledge of the ancients to our immense scientific lore at the present day is simply surprising when we contemplate that all this revelation has been brought about by the agency of experiment. It is utterly impossible for us to go back to our former primitive state, science has produced a stability of civilization.

Deduction and Induction are the two methods of reasoning upon which the framing of scientific laws rests. By means of both we arrive at generalisations made upon the basis of a limited number of facts acquired by observation and experiment. This generalisation ought therefore to be tested before being taken for granted. The necessity of this testing lies in the fact that in generalising we exceed the limits of our knowledge. The mistakes of the early philosophers were usually due to their want of testing their far-reaching generalisation. They anticipated things hastily upon the supports of very few observed facts, and formulated sweeping generalisations; hence it is that we find their progress infinitesimal.

Another mistake committed by the ancients was the explanation of the visible by means of the invisible. This reverse and less philosophic process was the general habit of the early speculators in physical sciences. While excelling in all other things, the early philosophers failed in physical sciences not because they wanted genius or application, but because they pursued a false path, because they reasoned more upon an imaginary system of nature than upon an accurate knowledge of facts. The general tendency was to explain the seen by means of the unseen, and to appeal to the imagination rather than to facts.

Having explained the causes of failure of the ancients, we now proceed to give a summary sketch of the life-history of the development of science from its birth in ancient Greece to the period of its youth in Germany, England and France.

An impulse inherent in primeval man turned his thoughts and questionings betimes towards the sources of natural phenomena. The same impulse, inherited and intensified, is the spur of scientific action to-day. Determined by it, by a process of abstraction from experience we form physical theories which lie beyond the pale of experience, but which satisfy the desire of the mind to see every natural occurrence resting upon a cause. In forming their notion of the origin of things, the earliest historic (and doubtless, we might add, the prehistoric) philosophers pursued as far as their intelligence permitted, the same course. They also fell back upon experience; but with this difference—that the particular experiences which furnished the warp and woof of their theories were drawn not from the study of nature but from what lay closer to them—the observation of men.

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Their theories therefore took an anthropomorphic form. To supersensual beings which, "however, potent and invisible, were nothing but a specis of human creatures, perhaps raised from among mankind and retaining all human passions and appetites," were handed over the rule and guidance of natural phenomena.

Testified by observation and reflection, these early notions failed in the long run. For in the depths of history we find men of exceptional powers of mind, differentiating themselves from the crowd, and seeking to connect natural phenomena with their physical principles.

As regards the birth-place of science, we might point out to those regions where the commercial aristocracy of ancient Greece mingled with their eastern neighbours, as the place where the sciences were born, being nurtured and developed by free-thinking and courageous men. As science demanded the radical extirpation of caprice and the absolute reliance upon law in nature, there grew, with the growth of scientific notions, a desire and determination to sweep from the field of theory this mob of gods and demons, and to place natural phenomena on a basis more congement with themselves. The problem which had been previously approached from above, was now attacked from below; theoretic effort passed from the super to the subsensual. It was felt, that to construct the universe in idea, it was necessary to have some notion of its constituent parts. Thus the leaders of scientific speculation reached at length upon the pregnant doctrines of atoms and molecules, the latest developments of which were set forth with such power and clearness in the report of a recent meeting of the British Association.

To Democritus is due the full share of praise and credit for having hit upon this conception of atoms and molecules. But he has been very despitefully used by history. In the distorted images sent down to us through unscientific traditions there remains of him almost nothing but the name of the "laughing philosopher." The principles enunciated by him show the clearness of his intellect which is quite astounding to contemplate in connection with his surroundings and the age he lived in. They are briefly these:—From nothing comes nothing. Nothing that exists can be destroyed. All changes are due to the combination and separation of molecules. 2. Nothing happens by chance; every occurrence has its cause from which it follows by necessity. 3. The atoms are infinite in number and infinitely various in form; they strike together and the lateral motions and whirling which thus arise are the beginnings of worlds.

These are a fair general statement of the atomic philosophy, as now held. He was followed by Epicurus, born 342 B.C. the son of a poor schoolmaster. He too is a dominant figure in the history of the

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atomic philosophy, but more dominant still is Lucretius, who glorified the hard atom in his famous poem, two thousand years ago.

Pythagoras next stepped on the stage of scientific investigation. He founded a school of mathematics and made his experiments on the harmonic intervals. The Sophists had run through their career. At Athens had appeared Socrates, Plato and Aristotle, who ruined the Sophists, and whose yoke remains to some extent unbroken to the present hour. Within this period also the school of Alexandra was founded. Euclid wrote his Elements and made some advance in Optics. Archimedes had propounded the theory of the lever and the principles of hydrostatics.

Astronomy was more enriched by the discoveries of Hipparchus, who was followed by the historically more celebrated Ptolemy. Anatomy had been made the basis of scientific medicine. In fact, the science of ancient Greece had already cleared the world of the fantastic images of divinities operating capriciously through natural phenomena. Instead of accidental observation, it had introduced observation with a purpose ; instruments were employed to aid the senses, and scientific method was rendered in a great measure complete by the union of Induction and Experiment.

What, then, stopped its victorious advance ? Why was the scientific intellect compelled like an exhausted soil, to lie fallow for nearly two milleniums, before it could regather the elements necessary to its fertility and growth. Different historians ascribe different causes, as obscurity of thought, servility, intolerance of disposition and enthusiasm of temper. But these characteristics must have had their antecedents in the circumstances of the time. Rome and the other cities of the empire had fallen into moral putrefaction. Christianity had appeared, offering the gospel to the poor, and by moderation, if not asceticism of life, practically protesting against the profligacy of the age. The early Christians scorned the earth, in view of that " building of God, that house not made with hand, eternal in the heavens." The Scriptures which ministered to their needs, was also the measure of their science. Because no mention was made of Antipodes in the Bible, their existence was denied. Thus reined in, Science was not likely to make much progress. Consequently scientific investigation was stifled for a long time.

During the Middle Ages, according to the famous historian Whawell, a menial spirit prevailed. It was a time when thought had become abject, and when the acceptance of mere authority led, as it always does in Science, to intellectual death. Natural events instead of being traced to physical, were referred to moral causes; while an exercise of the phantasy took the place of scientific specula-

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tion. Then came the mysticism of the middle ages, Magic, Alchemy, the Neoplatonic philosophy with its visionary though sublime abstractions. Finally came the scholastic philosophy. Intellectnal immobility was the result.

A few words on Alchemy will not be out of place. One of the earliest attempts at theorising in Chemistry originated in the explanation of the nature of combustion. The practice of alchemy seems to have been common among the Egyptians in very remote ages, yet the origin of experimental inquiry cannot be dated further back than the seventh or eighth century of the Christian era. Its inception seems to have been coeval with the short period during which cultivation and scientific learning were promoted by the Arabians. Actuated by the desire for wealth, the alchemists prosecuted the search after the artificial production of the noble metals, and visionary as may have been their hopes, yet they made experiments, and the experiments of the alchemists were not more calculated to extend the bounds of human knowledge than the speculations of the Greeks.

While Greece and Italy sank into barbarism, the early Mohammadans rekindled the light of learning and became the cultivators of a new science. From Egypt, where they became acquainted with the Aristotelian philosophy and chemistry, they penetrated through northern Africa, and crossed over into Spain and here arts and sciences flourished under their dominion. The Academies of Spain were soon thronged with students from all parts of the Christian world, the knowledge of Alchemy spread, and in the thirteenth century, alchemists of the Arabian school were established in all the chief countries of Europe. Thus it was, that during the drought of the Middle ages in Christendom, the Arabian intellect was active. With the coming of the Moors in Spain, order, learning and refinement took the place of the opposites. "When smitten with disease, the Christian peasant resorted to a shrine, the Moorish one to an instructed physician."

The Arab elements can be traced in many of the modern scientific terms. It was *Alhazen*, an Arabian scientist, who dealt a death blow to the absurd Platonic notion that rays of light were emitted by the eye. Alhazen *discovered atmospheric refraction, and as a result, showed that we see the sun and the moon after they have actually* set. He explained the enlargement of the sun and moon when near the horizon. He understood the doctrine of the centre of gravity, and applied it to the investigation of the balances and steel yards. He recognised gravity as a force though he fell into the error of assuming it to diminish simply as the distance and of making it purely terrestrial. He improved the hydrometer. The determination of the densities of bodies, as given by Alhazen,

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approach very closely to our own. Seeing all this, well may Dr. Draper "deplore the systematic manner in which the literature of Europe have contrived to put out of sight the scientific obligation which Europe owes to the Mohammedans."

Leaving this discussion aside, we resume the history of the early progress of science from where we left it last. The strain upon the mind during the stationary period towards ultra-terrestrial things to the neglect of problems close at hand, was sure to provoke reaction. But the reaction was gradual. Towards the end of the stationary period, an ardent desire to sift the truths of nature was growing stronger and stronger in men's minds. Here and there was heard the voice of one impatiently crying in the wilderness: "Not unto Aristotle, not unto subtle hypotheses, not unto church, Bible or blind tradition, must we turn for a knowledge of the universe, but to the direct investigation of nature by observation and experiment." In 1453, the epoch-marking words of Copernicus on the paths of the heavenly bodies appeared. The total crash of Aristotle's closed universe, with the earth as its centre, followed as a consequence, and "The earth moves!" became a kind of watchword among the intellectual freemen. But religious persecution was a prime hindrance in the way of the development of the sciences. Galileo, in 1633, was forced to save his life by abjuring upon his knees, with his hand upon the holy gospel, the "heretic" heliocentric doctrine which he knew to be true. After Galileo came Kepler, and gave his famous laws on the planetary motion. Materials were thus prepared for Newton, who bound these empirical laws together by the principle of gravitation.

During the Middle ages the doctrine of atoms had to all appearance vanished from discussion. It probably held its ground among sober-minded and thoughtful men, though neither the church nor the world were prepared to hear of it with tolerance. The atomic doctrine, in whole or in part, was entertained by Bacon, Descartes, Hobbes, Locke, Newton, Boyle and their successors, until the chemical law of multiple proportions enabled Dalton to confer upon it an entirely new significance.

Having given a skeleton-sketch of the progress of science during the Middle ages, we will once more go back to the question of Alchemy. The object of the alchemists was to produce a substance—*the philosopher's stone*—capable of converting all the other metals into gold, and to discover the elixir of life—a universal remedy against old age, calculated to preserve youth and prolong indefinitely the period of human life. At this time the public spirit of the West was calculated to assist the progress of all pursuits that carried with them the air of mysticism. Burning with the ardour of a rapidly-exten-

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ding and exalted religion, men were much more disposed to believe than to reason. The Middle ages consequently constitute what may be regarded as the heroic, or fabulous, epoch in experimental science.

In all ages men have been governed more by what they desire or fear than by what they know, and in this age it was particularly easy to deceive, but difficult to enlighten the public mind. Truths, however, were discovered, but they were so blended with the false and the marvellous, that another era was required to separate them from concomitant absurdity, and to demonstrate their true importance and use. The alchemists in Chemistry have been somewhat like the *perpetual motionists* in natural philosophy. Both by seeking after the impossible, have led up to discoveries of the greatest importance and practical value. Both like the fabled husbandmen of old, by seeking after brilliant impossibilities, sometimes discovered useful realities.

With the revival of literature in Europe came the desire for philosophic discussion in the sciences. As stated above, the supernatural were swept from the field, and gave place to a rational basis for natural phenomena, and the problems previously attacked from above were now approached from below. And here we come to consider the teachings of Roger Bacon of Oxford, a man of truly philosophic turn, desirous of investigating nature and of extending the resources of art. He taught that man was but the servant and interpreter of nature, capable of discovering truths in no way but by observing and imitating her operations, and that facts were to be collected before speculations were formed.

At the outset of this paper, it was stated that physical theories which lie beyond experience are derived by a process of abstraction from experience. It is instructive to note from this point of view the successive introduction of new conceptions. The idea of the attraction of gravitation was preceded by the observation of the attraction of iron by a magnet and of light bodies by rubbed amber. The idea of molecular forces was taken from this observation. In this way out of experience arise conceptions which are wholly ultra-experiential.

In the middle of the seventeenth century mathematical and physical investigations were pursued in every part of the civilised world with an enthusiasm before unknown. The new mode of improving knowledge by collecting facts, associated together a number of labourers in the same pursuits. Learned bodies were formed in Italy, England and France, for the purpose of interchange of opinions, the division of expense in performing new experiments and the accumulation and diffusion of knowledge. The Royal Society of London

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was established in 1660, and the Royal Academy of Science of Paris in 1666. A number of celebrated men, who have been the great luminaries of the different departments of Science, were brought together or arose in these noble establishments. The Newtonian philosophy sprang into full life at a single bound, and its objects were calculated by their grandeur to monopolise the attention of the most gifted men of the age. The effect occasioned on the scientific minds of the time has been compared to that which the new sensations of vision produce on the blind receiving sight.

At length the current of scientific thought began to flow in other channels. In 1774, Dr. Priestley found that by heating the red oxide of mercury, a gas was obtained, which he called 'dephlogisticated air" or in other words air derived of phlogiston, and therefore incombustible. This was oxygen, and such was man's first introduction to the mighty element that makes one-fifth of the atmosphere in volume, eight-ninths of the ocean by weight, besides forming one half of the earth's solid crust and supporting all fire and all life.

Newton's contemporary, Stahl, invented the doctrine of phlogiston to account for combustion. The act of combustion was supposed to consist in the escape of this fire principle. This view was for long held by many eminent scientists. But after the determination of the composition of water by Cavendish, Davy and Count Rumford shattered the phlogiston theory to pieces. All the various hypotheses made to account for different phenomena involving production of heat, were now disproved once for all and the absurd theory could not survive the death blow dealt to it by its mortal foes—Davy and Count Rumford—in the shape of their experiments upon ice and gunpowder. Into the structure of false science that had been reared upon the misconceptions engendered by phlogiston, Dr. Priestley's discovery of oxygen came like a bombshell. It was discovered by the Swedish chemist, Schule, 3 years afterwards, without knowing what Priestley had done. Then came Lavoisier, the father of modern chemistry, with his balance, the ruling instrument of chemistry, just as thermometer *is the dominant instrument* of *Physics*. One further step led to the generalization that in all chemical changes, there is no such thing as increase or diminution, absolutely speaking, but only substitution, and upon the fundamental truth of the conservation of matter all modern chemistry rests.

When we look at the stupendous edifice of science that has been reared upon this basis, when we consider the almost limitless sweep of organic and inorganic chemistry, the myriad applications to the art, the depth to which we have been enabled to penetrate into the innermost proclivities of matter, it seems almost incredible that the

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last century can have witnessed so much achievement. We must admit the fact, but our minds cannot take it in ; we are staggered by it. One thing stands out prominently, as we contrast this rapid and coherent progress with the barrenness of ancient alchemy and the chaotic fumblings of the Stahl period : We see the importance of untrammelled inquiry, and of sound methods of investigation which admit of verification at every step.

It is not only in Chemistry, however, that the marvellous advance has been exhibited. In all directions the quantity of achievement has been so marked that it is worth our while to take a brief general survey of the whole. In the first place we take a glance at Astronomy.

When Priestley set free his dephologisticated air, the known solar system then consisted of the sun, moon, earth, and the five planets visible to the naked eye. Herschel's telescope was destined to write its first triumph in the detection of Uranus in 1781. The Newtonian theory, promulgated in 1687, had come to be generally accepted, but there were difficulties remaining still. However, the discovery of the planet Neptune in 1845, by purely mathematical reasoning from the observed effects of its gravitation, furnished for the Newtonian theory the grandest confirmation known in the whole history of science. In Priestley's time, sidereal astronomy was little more than the cataloguing of such stars and nebulæ as could be seen with the telescope then at command. Sixty years after the discovery of oxygen, the distance of no star had been measured. The discovery of spectrum analysis, and the invention of the spectroscope, completed in 1861, by Kirchhoff and Bunsen, have supplied data for the creation of a *stellar chemistry*. Heluim was discovered in the sun first and then on the earth, hence it is named after the sun.

But the enlargement of the mental horizon from Newton to Kirchoff, had reference to space. The 19th century had witnessed the equally notable enlargement with reference to time. The beginnings of scientific geology were much later than those of astronomy. The phenomena were less striking and far more complicated ; it took longer, therefore, to bring men's minds to bear upon them. Antagonism on the part of theologians was also slow in dying out. The complaint against Newton that he substituted Blind Gravitation for an Intelligent Deity was nothing compared to the abuse that was afterwards lavished upon geologists for disturbing the accepted Biblical chronology. Fossils were believed to have been created dead and petrified just for the fun of the thing. However, gradually a belief sprang up that the earth's crust has witnessed many and important changes. But there could be no scientific geology, until further progress was made in Physics and Chemistry. In 1783, Joseph Black discovered Latent Heat. Geology won its first great triumph with Lyell in 1830.

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Along with these geological investigations Goethe was absorbed in his profound researches in Morphology and Comparative Anatomy. Then came Charles Darwin with his theory of Evolution and the origin of species. In the nature of his speculations, however, he was a true disciple of Lyell. What attracted Darwin most was the fact, already established by Lyell in his geological investigations, that between the fauna and flora of successive periods in the same geographical region there is apt to be a manifest family likeness, indicating that the latter are connected with the earlier through the bonds of physical descent.

Physics marks the first half of the nineteenth century with its extraordinary expansion. Till the end of the 18th century, the undulatory theory of light, the basis of all modern optics had not been established. It had been propounded by the illustrious Huyghens as early as 1678, but the overshadowing authority of Newton, who maintained a rival hypothesis,—the corpuscular theory—prevented due attention being paid to the undulatory theory until the beginning of the 19th century, when it was again taken up and demonstrated by Fresnel and Thomas Young. About the same time, Count Rumford was taking the lead in that series of researches which culminated in the discovery of the mechanical equivalent of Heat by Dr. Joule in 1843. Again, Oersted, in 1820, demonstrated the intimate correlation between Electricity and Magnetism, thus preparing the way for Faraday's great discovery of Magneto-electric induction in 1831. But electricity has now reached far greater heights. Maxwell's Theory of the intimate relations between electro-magnetism and optics is no less a wonder of the times than Marconi's wireless telegraphy as founded on Hertz's experiments on electric waves. Lastly it is proved that light, and heat, and the manifestations of force which we group together under the name of electricity, are various modes of undulatory motion in the all-pervading ether, transformable one into another; and that, in the operations of nature, energy is never annihilated, but only changed from one form into another.

Concerning the various and complicated applications of chemical and physical sciences to medicine and the arts respectively, by which human life is so profoundly affected at the present time, a mere catalogue of them will be too much for the space of an article of this nature, as our object in the present sketch is simply to trace the broad outlines of advance in pure science from the earliest historic times to the present day.

Now what does all this progress mean? It can, of course have but one meaning. It means that the world is in a process of development, and that, gradually, as advancing knowledge has enabled us to

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take a sufficiently wide view of the world, we have come to see that it is so. As to the causes of the marvellous scientific conquest achieved by the last century and a half, the swiftness of the advance has been due partly to the removal of the ancient legal and social trammels that beset free thinking in every conceivable direction. It is largely due also to the use of correct methods of research. The waste of intellectual effort has been less than in former ages. However, it cannot be positively asserted that metaphysical speculation is a thing of the past and that physical science has extirpated it. The scientific atmosphere is still pregnant with speculation. Almost every day fresh discoveries are made and new theories formulated and advanced on doubtful or entirely hypothetical foundations. At the same time the germ of all sorts of mental disorder are rife. Perpetual motionists and the believers that the earth is flat have not yet become extinct. Spiritualists and quack scientists increase at an enormous pace, and the patent medicine-man grows wealthy, while the spirit of true scientific enquiry sickens in the fierce struggle for existence.

However, science has got powerful allies now in the shape of eminent scientists who have devoted their lives for furthering its cause, and there is no danger to its rapid onward progress. One inanimate ally I wish to mention here in preference to a horde of the rest is mathematics. No matter how subtle a natural phenomenan may be, whether we observe it in the region of sense, or follow it into that of imagination, it is in the long run reducible to mechanical laws. But the mechanical data once guessed or given, mathematics comes to their succour as an all-powerful instrument of deduction.

The lessons that might be derived from our story are many. But one that we may especially emphasize is the dignity of man whose persistent seeking for truth is rewarded by such fruits. We may be sure that 'the creature whose intelligence measures the pulsations of molecules and unravels the secrets of the whirling nebula is no creature of a day, but the child of the universe, the heir of all the ages, in whose making and perfecting is to be found the consummation of God's creative work. Another lesson of a more modest nature is that it is unfair to boast of the progress of the 19th century and the beginning of the 20th, as compared with that of the generations which have preceded them. At a time when little is known men grope after knowledge in the dark, and though the gateway may be near at hand, the entrance may not be effected, until happily some one stumbles in by accident. Once entered the passage becomes easy for those who follow, and future progress is enormously assisted by the history of the failures and successes of those who have gone before.

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THE WONDERS OF ELECTRO-CHEMISTRY.

By Mr. Mahesh Charan Sinha, b.a., M. Sc. (Ore. U. S. A.).

ELECTRICITY is able to tear the atoms and corpuscles of matter apart, transport them to a distance and build them up into new forms and combinations. Or it can reduce metals from ores in a pure state and it also separates metals from each other. All gold has traces of platinum (which is more valuable than gold and had to be thrown away for want of means to secure it) along with it in the ores. And gold usually takes up some of this when reduced, and many a specimen of the yellow metal includes the fine metals iridium and palladium. But no matter how minute the quantities of gold, iridium or palladium may be, electric currents drag them apart and deposit each absolutely pure.

All are familiar with electro-plating, where base metals are spread over with thin films of gold or silver. The usual way for many years was to suspend the article to be plated in a bath in a plating battery. But what are called convection flows of electricity have been made to tear off corpuscles of gold, convey them in delicate spray through the air and plaster them with great force against any other metal or substance. The coating can be made excessively thin or as heavy as desired. Thus cloth or lace can be plated with gold, and the precious metal can be forced into the texture in intricate designs of great beauty. It is in this way that cloth of gold is made in France with all the gold in sight, not hidden in the interior of the threads. This is why French lace is cheap. Leather, wood, paper, ivory, etc., can also be plated in the same way.

In metallurgy the most extensive improvements are in sight from the use of induced electricity. If a coil of wire is placed around another, then if a current is passed through the one, there will be a current induced in the other with no connection between them. All the wires may be covered with silk to be insulated.

Acting on this principle now an electric furnace has been made which utilizes the ore itself as a substitute for one of the coils. No current is sent in to the ore, as before, but is induced therein with rapid reduction. It is in this way that the process of making refined crucible tool steel can be duplicated at reduced cost. It is taking advantage of improved methods like these that enables the steel manufacturer of America to beat down the world. The American chemists extract copper and zinc from their ores by means of induced electricity at much lower cost than is known to any one else.

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Aluminum which was so hard to extract so long is most easily extracted these days in Germany by mixing with Aluminum Oxide, coke being a conductor of electricity, takes electricity easy and the white metal soon appears, thus avoiding all tedious processes which must have been undergone otherwise.

The art of handling all kinds of metals is being changed throughout the world. Thus in South Africa in 1903 there were extensive applications of electricity in the gold mines. With latest scientific methods they treated 293,387 ounces of "taillings" and got 54,794 ounces of strictly pure gold. All these rubbish or "taillings" would have gone to waste before the discovery of this new process.

Not long ago my attention was drawn towards the waste product of Allahabad Trunk makers who used to throw away their *katran*, or iron sheet waste cuttings. With a view to utilise the waste I constructed a punch by means of which, I succeeded in making washers which are sold at Rs. nine a maund, for the use of the Trunk maker.

The heavy competition in the brass lock making trade has told so much on an Allahabad firm that the foreman during the course of conversation in a lock factory told me that nothing can save the trade but white-nickling the lock. Now it is nothing but a yearning for the miraculous help of Electro-chemistry even in the unchanging atmosphere of Allahabad.

Another remarkable work with the metals is the transmutation of matter in other branches of electro-chemical activity. Those people who wonder at the cheapness of the German aniline colors and dyes ought to know that in German schools particular attention is paid to the practice of the laws of chemistry and electricity. Vast quantities of nitro-benzine are changed to analine by the mysterious agency of electricity. All have seen the splendors of the colors assumed by analine.

A wonder appears in this process that has baffled all chemists to explain—that is catalysis. This is where a substance sets up chemical action in others in the production of analine. The lead is not acted upon itself, and is one of the chief mysteries of nature. Thus a chunk or plate of lead near the nitro-benzine when the electricity is acting will facilitate the production of analine. But the lead is not affected. Many cases are known where to make a new compound, all we have to do is to place some other substance near them, and to our surprise they join at once and with great force. This opens the question of radio-activity in general. For all known matter is now supposed to emit radiations. Now it is supposed that the rays from the lead act on the chemicals to cause the changes, in which case the lead itself did not meet with mutation. Oxygen and hydrogen are now

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secured in great quantities for commercial use by means of electricity, where for years the separation of these gases from water was a costly laboratory experiment.

It has been said by economists that mankind would set up a cry for nitrogen for food for plants ; that the supply of nitrogen is rapidly diminishing in the mines. But now the electricity rescues it from the air, that inexhaustible reservoir. In short the entire science of Chemistry seems to be settling down to an electrical basis, with great benefit to the world. And in all directions is electricity ramifying, and its multitudes of uses are expanding at an unprecedented rate. Waves in space in daily use in wireless telegraphy have been measured. The following lengths have been cut out of space by receiving instruments : 2,348, 1,912, 1,560, 1,312, 1,068, 652, 440, 340, 268, and 200 feet. Such oscillations as these convey human intelligence from place to place.

Scientific literature is teeming with such sentences as these. "Matter is composed of electric atoms." "No other conception of electricity is matter." Electricity is the basis of matter." Twenty years ago no one in the world would have published such statements.

The pre-historic doctrine that mind is refined matter is coming to the front. The new dictionaries will have many changes to record. The X rays that radiate from the human spinal column have been explored. When ganglia are passed over their presence can be detected with accuracy. This question of X rays may lead to great things in the way of diagnosis.

An experimenter with electro-chemistry in America observed so much nearness with electricity and mind that he actually studied mind through the agency of electricity and not long ago wrote to the American Journal of Psychology ; "Mind constructs the body more than body produces the mind." This is returning to the old belief of Indian *rishis* who depended so much on the culture of the mind and the concentration and regulation of mind current to bring about physical results than any one dared to do before or after their time.

We live in the miraculous age of chemistry and electricity. Nations that are wide-awake and have provided amply for the research and study of such subjects which to a barbarian would only look as vain hair-splitting occupation, involving waste of time and money, alone shall survive in the struggle of existence which is getting keener every day that we live.

India, too, unless she has decided to sink down to the level of Negroes, Mulattos, Malays and Red Indians, ought to establish schools and colleges where up-to-date science can be taught, not with a view to pay dividends out of the schools or merely to enable a student to work in the factory as a working man, but with a view to train at least some men who can keep up on a level with the best scientists in the other parts of Europe and thus to keep that intelligence in the country existing which can cope with the changed industrial conditions of the improved world, for in the end all science is hitched to produce wealth for the country or to remove human suffering, both of which objects deserve the sympathy and encouragement of men of pelf and power.

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A VISIT TO RISHIKESH IN THE HIMALAYAS.

By Mr. A. Padmanabha Iyer.

A few years ago, four natives of the Madras Presidency who sojourned for a week in the sacred Hindu city of Haridwar, met with the following remarkable adventure. In about the temples of the city, they met a young Brahmin priest who also hailed from the south. This was, to them, an unlooked for pleasure and as the sequel revealed, a very great privilege. For they soon discovered that their priestly acquaintance was not only a Sastri and Vedanti, but one of the few who had been brought face to face with the sage who lived in the great Himalayas. The clear and graphic account of the priest of a successful journey he had himself undertaken to visit the inhabitants of that Indian *Kailash* exercised so powerful an influence on the minds of the youths that, long before he had brought it to conclusion they had all of them unanimously decided upon emulating his example. They had even solicited his aid as their "friend, philosopher and guide." But his priestly duties denied them the felicity of his complying with their request. The only other alternative that they could select was the faithful adherence to his careful descriptions of the ways and means of reaching the Rishis. Being young and active and all of the party early trained as Foresters, the ascent of the North-West Himalayas presented few difficulties even to the weakest of the company; and, whatever obstacle otherwise presented was overcome by the religious fervour and enthusiasm of the youths. They accordingly set out one morning from Haridwar and, walking along the dusty road that leads over the bridge across the Ganges canal, soon found themselves among the broken walls and paved court-yards of the quaint old town of Kankal. The rattling ekkas (pony-carts) that raised up clouds of stifling dust as they rolled past them, the noisy prattle of the dirty, but, cheerful children, the chatter of the monkeys that entwined the mango branches overhanging the road, the animated gossip in many "sharps and flats" of the women and girls going to or from the common wells—all this medley of sights and sounds was soon left behind in the silence of distance. They marched all day, and in the evening, arrived

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at the ford across the Ganges. Owing to the hot weather, the greater portion of the waters of the river, shut in by iron sluices thrown across its course at Haridwar, was made to flow into the Ganges canal. Its bed at the ford was, therefore, dry except for sundry shallow streams that flowed as escapes from the crevices between the sluices. These were waded across and sunset found us on the only path that led from the river into the forests beyond. Refreshing themselves with an hour's rest and a light repast from the meagre larder they carried on their backs, they rose with the moon and entered into the gloomy depths of the Tarai jungle. In and out of the meandering path in the checkered light of the moon, they sped for many a weary mile and hour. The night grew chill, but they went on—"a troop of hopeful, undaunted travellers governed by one consent." The path now turned into a wide, but shallow ravine down the middle of which trickled, with musical murmur, the silvery waters of a pellucid rivulet. Up the rocky bed of this scraggy ravine they toiled and tumbled till past midnight. The whirr and chirrup of myriads of crickets, the hooting of the owl and the plaintive cry of the nightjar did much to relieve the oppressive monotony of their silent march on that moonlit night. As they descended, the ravine narrowed, grew steeper and at length led up to a trough between two mountains. The waters of the stream also showed signs of diminution and, fearing lest it might stop farther up, they halted and drank of its icy drops. The subsequent ascent was both perilous and tedious. Before the adamantine walls of granite that impeded their progress their powers of endurance almost quailed. They rested again and rubbed down their legs and, buoyed with the hope of soon meeting the sages, they again and again applied themselves to the difficult task before them. At length they arrived on what appeared to be the brow of the mountain beyond which the ascent was easier because it was less steep. The ravine and the gully lay far behind them and they stood in the slanting light of the moon, at four o'clock in the morning of the next day, near the foot of an ancient Deodar tree that proclaimed the locality in Alpine regions. They must have ascended about 4,000 feet! Looking back on the path which they had trodden, they could descry, in the grey distance beyond, the tops of the giant trees of the forest under which they had

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travelled throughout the night. In the east, the first streaks of dawn were visible, in the west the declining moon was dipping its silvery crescent into the mists of the morning. It was intensely cold. In the sloughing wind that swayed the needles of the majestic Deodar trees above them, they shivered "like tremulous aspen leaves" or like reeds that trembled in the current of the stream. They desired to rest; to lie down and sleep; but they knew they could not, because the ground they stood on was littered with flakes of falling snow. Onward, upward, then, they went, walking, though weary, to keep themselves warm and awake. But the end of their journey was close at hand, the consummation of their wishes almost attained. For, stumbling and staggering though they went on, the faithful description of the Brahmin priest stood them in excellent stead. Carefully following it, as they had hitherto done, in every iota and particular, they progressed along the edge of a precipice until they came to a slab of stone underneath the overhanging shadow of a rock. Upon the slab, in a reclining posture, in the scintillating light of the paling stars, lay a fair, aged, and venerable man. His long white hair and flowing beard were flecked with the newly-fallen snow-flakes; his stony couch must have been ice itself. Unmoved and unmoving amid the romantic surroundings, in the sacred silence of that solemn hour, his calm contemplation of the beatific visions of their worlds, did not permit his recognition of our presence. They saw him breathe, but their reverence for the man did not permit them to touch him. For the half-hour during which they stood beside him, he did not once open his fast-closed eyes. Not far from where the old man lay, another and younger man was seen extended upon the frozen earth. Besides the latter, a third was resting upon his hands and feet in such a manner that his back was held clear above the ground, his head was thrown back and his face turned up. Nothing protected these remarkable sages from the inclement blast or falling snow. They had not so much as a thread while the venturesome youths, in their flannels and great coats, felt as if the very marrow froze within their bones. Thus, on that memorable morning in the sublime contemplation of the excellence and glory of the Great Giver of Life three great sages unconsciously gladdened and vivified the drooping hearts and flagging zeal of the fortunate and youthful

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visitors who, in spite of great odds, had ventured into the very seat of the Rishis in the North-West Himalayas. From their own experience, none of the party, neither before nor since, at any time, felt the presence of the truly Great so vividly brought before them. The recollection of the sight to which, in the midst of much misfortune and sorrow, they often turn with reverential delight buoys every one of them up with the earnest hope that, just as on that weird hill-side in the grey and solemn dawn of day, they had seen what faith can accomplish ; so, when the fleeting shadows of the night of life shall be succeeded by the dawn of the day of bliss, all the four young men may be deemed worthy to stand in the presence of the being whom the abnegation and sacrifice of self alone can truly, rationally and faithfully serve.

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THE ONAM FESTIVAL IN TRAVANCORE.

By Mr. Gipe Mathai.

MALABAR is a land of ancient and curious customs and institutions. The Onam is a festival peculiar to Malabar and that it is not celebrated in other parts of India tends to show that it is an institution having a local origin. However, the local tradition concerning its origin was given a Puranic colouring so that it may enjoy a religious sanction and a lasting observance.

There was once a king in Keralam whose name was Mahabeli. His energetic rule banished all corruptions and vices from his kingdom. The land brought forth abundantly, no one ranged as a beggar or a pauper, and all people enjoyed peace and happiness. He gained a wide reputation for his giving of charities. He took an especial pleasure and a little pride in giving and gradually became puffed up with the people's talk that he was the most liberal giver in the world. Vishnu who was then on the earth as 'Vamana' Avatar came to him to teach him a good lesson. He appeared before the king in the garb of a *yogi* and begged of his majesty to favour him with a grant of three feet of ground to do his 'puja'. The liberal king, though a little offended at being applied to for such a small favour, granted his request. Vamana assumed gigantic proportions and measured off the heavens as one foot, the earth one foot, and in measuring off *Pathala* as one foot set his feet on the head of the king. Thus humiliated and deprived of his territory Mahabeli took his abode in *Pathala*. The people were very much grieved to see their king cut off from their midst and fearing that with him their prosperity also may depart from them petitioned Vishnu who, in his mercy, allowed Mahabeli to visit his people once a year. He, accordingly, visits the earth in the month of Chingom (August—September) and the annual visit lasts for a week beginning from the Onam day.

It is to accord a cordial welcome, and to do honour, to their glorious king that the Malayalees celebrate the Onam festival. This season of Onam is also intended to reproduce in miniature, the prosperous and happy reign of Mahabeli. To please the liberally giving visitor Jenmies deal out large doles

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of rice to their tenants and Rajas make rich presents to their subjects.

Preparations are made a month beforehand to celebrate the festival in a fitting manner. The whole Keralam puts on a jolly appearance at this season. For the reception of the king the main approaches to the house are repaired, the courtyards and every nook and corner of the house are kept clean, and the walls and floors of the rooms are blackwashed with an emulsion of cowdung, powdered charcoal and water. Rice and vegetables for curries are stored in abundance, and sport, games, and other engagements are arranged.

On the Onam day women wash themselves early in the morning, plait their hair and adorn it with a 'mulla' flower, scent their cheeks and foreheads with sandal powder and 'Kunkum' and go to make their meals ready. Men also take a bath and have a fair use of scents. Everything is now ready and they wait for the appointed hour at which the king comes. At the fixed time they partake of the sumptuous food. Then men and children go out for merry-making. Women give boiled rice to crows and other birds and flour to creeping creatures of the house, and finally feed the poor. The women of a village gather together in a house and dance, play chess and have all sorts of merry-making. Some take this opportunity of visiting friends and relatives. Men's games are chess, cards, and football; boat races are also held. Such feasting and merry-making continue for four or five days following the Onam-day. It is the little chums that make most of these festivities. They receive presents of clothes and other things from their relatives and friends. The school chums enjoy the Onam holidays to the full.

This is purely a social festival; to the high and the low, to the king and the peasant, this is a season of enjoyment and merry-making and all alike enjoy the festivities of the festival.

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TOPICS OF THE DAY.

Lord Morley's speeches—The Partition of Bengal—Suggested Territorial Redistribution—The Deportation once again—Sedition Trials—Indians in South Africa—India and the British Empire—The Future of India.

I.

THE month has been distinguished by two very fine speeches delivered by Viscount Morley. The first was at the Indian Civil Service Dinner, and the second, in the House of Lords in reply to Lord Curzon. Full texts of both have reached India. Last month we expressed the opinion that notwithstanding all that had happened, it would probably be found in the end that the country had escaped several misfortunes by the fact of Lords Morley and Minto being at the helm in these very difficult times. Lord Morley's most recent utterances go far to confirm this view. The Secretary of State who had the sagacity and the courage to speak as Lord Morley did before the veterans of the Indian Civil Service, almost on the morrow of the bomb outrages and the revelations connected with the assassins' brotherhood deserves, we say, well of the country. It is not so very difficult to imagine that a smaller man in Lord Morley's position—and the office was occupied by small men between the brief tenure of Lord Randolph Churchill and the appointment of the present Secretary of State—would only have talked of "martial law and no damned nonsense," to quote a phrase of Lord Morley himself. When things had taken a very bad turn, with a section of the Anglo-Indian community crying for repression of a kind which could hardly be distinguished from oppression, Lord Morley went to the members of the Indian Civil Service themselves to tell them to their face that they had lived their lives, that their opinions were out of date and their counsels impossible of acceptance, that they hardly understood the conditions of the problem which pressed for solution, and that, with their support or without it, he would pursue a policy in harmony with British democratic sentiment and his own notions of right and wisdom. Similarly he told Lord Curzon that they could not escape their own history, that they were not at liberty to act as they fancied, that the opinion of the educated classes in India must be regarded and their political status elevated. There are a few cryptic

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passages in the second speech, comment on which must be reserved, for the present. This can be said, however, that from beginning to end it was a severe castigation of the parent of the present trouble, we mean the late Viceroy. Lord Curzon, if he persists in playing the superior person as the only authority on Indian questions and lecturing the House of Lords, will do so at his peril, as he will get no quarter from Viscount Morley. If recent events have acted as an eye-opener to the Secretary of State and convinced him of the unwisdom of implicitly relying on the one-sided and interested counsels of the Anglo-Indian bureaucracy, as well as of regarding as settled facts whatever Lord Curzon accomplished as Viceroy, that will have been the soul of goodness in things evil. Cruel, however, have been our disappointments in the past, and we shall not be so unwise as to grow prematurely jubilant.

II.

The light thrown on the thrice-unhappy partition of Bengal by the speeches of Lords Curzon, Midleton and Ampthill in the House of Lords debate, makes further agitation inevitable, though, for our part, we are free to confess that the present time is hardly propitious for it. Rather we should think that Sir Pherozeshah Mehta was right when he said the other day, in another connection, that just now the duty of the public is rather to seek for opportunities of promoting good understanding and friendly feeling among the various communities. The position is this. Statesmen like Lords Morley and Minto and Sir George Clerk are making honest endeavours to lift the country out of the morass into which it has stuck. In this noble work they have to face the hostility of the extremists among both Anglo-Indians and Indians, who are opposed to their policy for different reasons. The duty of sober-minded men on such an occasion is plain. It is not to add to the difficulties of the Government but to render such assistance as may be possible. And the worst disservice that can be rendered at present to the cause of good government is to organise mass meetings and unsettle the mind of the untutored masses. Other avenues of pressing the views of the people on the Government are not however closed and no exception can be taken to them by any one who does not go the length of thinking that the people ought temporarily to abdicate their rights of citizenship. There

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is nothing to prevent Indian public bodies from submitting representations to the Government here and in London on this very question of Partition, and they should do so the more readily so as not to lose the golden opportunity presented to them by the noble lords who took part in the debate in the Upper House. In brief, they all alike disclaim responsibility for the Partition. Lord Curzon, strangely oblivious of the speeches he made at Dacca and Mymensingh in February, 1904, in which he outlined the enlargement of the original proposals, more or less on the lines of the scheme actually carried out in the following year, has now the hardihood to deny all knowledge of the latter. He says that the transformation of the original proposals was made during his absence in England. Assuming for a moment that this was so, how can he explain away the facts that the final despatch was sent to the Secretary of State after his return to India and when he was responsible for the government of this country, and that he hurried the necessary legislation through the Council, notwithstanding a distinct pledge given by the Secretary of State that the papers should be laid before the House of Commons before the partition was effectuated? But such assumption would be contrary to facts. For Lord Midleton, who as Mr. Brodrick was then Secretary of State, contradicted Lord Curzon's allegation, and Lord Ampthill, who acted as Viceroy during his absence, did the same as regarded himself. So it turns out that the Partition is a child of doubtful parentage, or to be more correct, a child which its parent is anxious to disown. And as all the world knows, the Partition is intensely disliked by the vast majority of the people whom it concerns. To crown all, Viscount Morley refuses to look upon it as sacrosanct and regards it as a mistaken measure. Yet another point bearing on the question is that the vast majority of the Beharees are anxious that their province should be formed into a distinct administrative unit. Nor are the people of Orissa very pleased at having to play second fiddle to Bengalees.

III.

The path marked out for statesmanship in the peculiar circumstances of the situation is thus plain enough. We would say, amalgamate Eastern and Western Bengal, and with Assam, place book the provinces under a Lieutenant-Gover-

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nor; the Commissioner of Assam having delegated to him the same powers as the Commissioner of Sind. (2) Place Behar and Chota Nagpur under a Lieutenant-Governor with, of course, a Legislative Council. (3) Amalgamate Orissa with the Central Provinces and elevate the provinces to the status of a Lientenant-Govenorship with, as in the case of Behar, a Legislative Council, as the people of the Central Provinces have been praying for these three years and more. In the provinces where there will be no Executive Councils, one of the Secretaries to Government should be an Indian. If Viscount Morley sanctions these territorial changes, along with the excellent administrative reforms which he leads us to expect from the labours of the Decentralisation Commission and with the expansion of the Legislative Councils (not as foreshadowed in the Government of India's circular of last year but as urged by Indian public opinion), we do not hesitate to say that there will be almost a revolution in the public feeling towards the Government. One word more shall we say. Should the Secretary of State feel the responsibility too great of directing a fresh redistribution of territorial areas, we would suggest that a small commission might be appointed and action taken on its report. The commission need not be large but it must be strong and must be representative of public opinion. A commission composed of such men as, say, the Law Member of Council as president and Sir Bepin Krishna Bose to represent the Central Provinces, Mr. M. S. Das to speak for Orissa, Mr. Syed Ali Imam, the President of the last Behar Provincial Conference as the spokesman of Behar and Sir Gooroo Dass Banerjee of West Bengal, with representatives of East Bengal and Assam and particularly of the Mahomedan community of that province, and with a proportionate number of officials thrown in, cannot but submit recommendations which will at once be wise, feasible and just, and both the Government and the people ought to find it easy to abide by them. We humbly suggest to Viscount Morley that he might attempt this task as the most efficacious means of restoring the people's confidence in the good-will and sense of justice of the Government which, all said and done, must remain the sheet-anchor of British rule in India.

IV.

Reverting for a moment to Viscount Morley's speech at the India Civil Service Dinner, we desire to call attention to

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the remarks *anent* the deportations of Lala Lajpat Rai and Ajit Singh. It is refreshing to find Viscount Morley characterize the regulation of 1818 in language that might have been employed by any agitator against it and to admit that to have taken action under it was a very grave proceeding. He has said that the Government had recourse to that exceptional law on account of a specific and particular mischief. He refrained from coming to closer quarters with the matter but in a way promised to do so on another occasion. So far as the public can make an inference from all that has been said on the subject by the Secretary of State and the Governor-General, an attempt to tamper with the loyalty of the Indian army would appear to have been the offence which the late State-prisoners were suspected of having committed. Speaking for himself, Lala Lajpat Rai has indignantly repudiated the charge, and his high character and blameless antecedents predispose the people to implicitly believe in the plain straightforward tale he has told in the pamphlet lately published. Besides he has instituted legal proceedings against his traducers in the press. More than ever has it, therefore, become the duty of the Government to vindicate the drastic step they took against him. At any rate, the matter cannot rest where it is, consistently with the fair name of the British Government. If it be allowed to, they cannot blame the independent public for drawing their own conclusions about its merits.

V.

The trial of the alleged participators in the assassination plot has been dragging its weary length along in the Police Court at Alipore, and in many provinces sedition cases are the order of the day. In the erstwhile peaceful presidency of Madras, the Sessions Judge, Mr. Pinhey, whose notorious evidence before the Police Commission may possibly be still in the recollection of the public, has awarded the monstrous sentences of transportation for life and for ten years, respectively, to Messrs. Chidambaram Pillai and Subramania Siva. This is, we believe, the second time a Judge has so distinguished himself, the first occasion being when Mr. Aston, then Sessions Judge of Satara, sentenced the editor of the *Pratod* to transportation for life in 1897. Justices Parsons and Ranade reduced this sentence on appeal to one year's simple imprisonment

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We doubt not a reduction of sentence will be the result of the appeals in the present case as well. Mr. Pinhey in his summing up of the case delivered himself of opinions which, if possible, are more objectionable than the sentence itself. For instance, he said that he never could understand why public meetings were held in India for the discussion of political questions. In Britain there was a parliamentary system of Government, and candidates and members had to go to their constituencies and address meetings. In India, argued Mr. Pinhey, the people had no votes, and if still Mr. Chidambaram Pillai chose to address mass meetings it could have been only because his intention was to ask them to use their physical power against the Government. Mr. Pinhey further said that to preach boycott of British Courts of Justice was tantamount to sedition. He expressed the opinion, too, that to hold a meeting in honour of a man convicted of sedition was itself an act of sedition. And he stigmatised Mr. Bepin Chandra Pal in this connection, in comfortable ignorance, which in a Judge is inexcusable, of the fact that Mr. Pal was not sent to jail for sedition but for a different offence. Every Indian who values the rights of British citizenship, the very meaning of which Mr. Pinhey does not seem to understand, will hope that their Lordships of the Madras High Court will not allow the above precious pronouncements to go unrefuted. We must thank God that Mr. Pinhey is not yet a permanent High Court Judge. But what are we to say of the choice made by the Governor of Madras of Mr. Pinhey to act as such in the place of Sir Ralph Benson, from the day of the re-opening of the High Court?

In the Western Presidency, the editors of no less than six newspapers have been prosecuted under the by now very familiar section 124 A. Of these, the editors of the *Hind Swarajya*, the *Vihari*, the *Kal* and the *Arundaya* have been sent to jail, and the editor of the *Swarajya* is undergoing trial at the time of writing. The case which has naturally aroused the greatest interest is that of Mr. Tilak, who has been convicted by the Jury by a majority of seven to two and sentenced by Mr. Justice Davar to six years' transportation. But there is nothing like the sensation which was produced on a similar occasion in 1897, partly because convictions of editors for the offence of sedition have ceased to be rare occurrences, and we cannot help

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saying, partly because Mr. Tilak has made himself personally unpopular by his wrecking of the Congress at Surat. Howsoever this may be, it is impossible not to feel sincerely sorry for the position in which this highly-gifted and influential man has placed himself. How different his career might have been, but —well, what is the use of might-have-been's and but's? We reserve our comments, however, on the nature and the term of the sentence passed upon Mr. Tilak.

While at this subject we feel bound to express our strong disapproval of the imposition of a sentence of rigorous imprisonment on political offenders. The action of the Government, if we may without impropriety borrow the language of Mr. Justice Davar in a matter not altogether unconnected with the subject we are discussing, ought not to savour of vindictiveness or persecution. Now the object of imprisoning offenders is to restrain their liberty of action, to render it impossible for them to commit the offence. Why then should the imprisonment be made rigorous? We may be wrong, but to our mind rigorous imprisonment for political offences—we do not of course include assassination or preparation therefor in this category—has something of the barbarous in it. We do not understand either, why whenever there is an application for bail the Government step in and strenuously oppose it. In our opinion the correct principles in this regard were those laid down by the late Mr. Justice Budruddin Tyabji in the Tilak case eleven years ago, and it is a pity that they are not always paid due heed to by other learned Judges.

VI.

It seems as if the Indian question would revive in the Transvaal and lead to a more painful and persistent controversy than what was settled a few months back. Mr. Gandhi, supported by other leaders of the movement against the registration law, complain that the Government of the Transvaal have broken faith with them, and they have asked for a return of their certificates of voluntary registration. They mean to renew the struggle against their attempted degradation and not rest until, if we may say so, victory or death. Trouble is brewing in Natal as well. Three Bills will shortly be introduced in the Natal Legislature which, if passed, will leave no Indian traders at all in Natal. The first Bill is all right as its effect will be to

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terminate indentured Indian labour, the sooner which is done the better. The other two Bills are not so innocent. The first of these two Bills states that after the 31st day of December 1908, no new license shall be issued to an Indian trader, while according to the second, no license shall be capable of being held by or on behalf of an Indian after the 31st day of December 1918. *Indian Opinion*, the able and sober exponent of the opinion of the Indians settled in South Africa, says that these measures "will spread consternation among Indian traders," and it frankly characterises them as "tyrannical." Our esteemed contemporary adds that the Natal Government "are mistaken if they consider that the Indian community will allow itself to be extinguished without making a supreme effort." The *Natal Mercury* is candid enough to own that these Bills "are the most important and controversial measures of the kind ever brought forward in any British colony, and so far as trading is concerned, they introduce a principle into legislation that is entirely new to the British Empire, and to be quite frank about it, is opposed to all British political traditions. There is no use," the *Natal Mercury* proceeds, "in pretending that the Bills are anything but the most drastic measures that could possibly be devised against a certain section of the Asiatic population, as they simply intend to prevent those who at present make their living by trading from doing so." It is a pleasure to us that the *Natal Mercury*, which is not an organ of the Indian or any other Asiatic community, has discussed these momentous measures in an impartial spirit. And that the readers may form an idea of the gravity of the issues involved in them, we will place before them a few excerpts from the article of our Natal contemporary :--

> The Government policy is frankly avowed to be the stoppage of all trading on the part of Indians in Natal after a certain period, and the question that has to be considered is whether this is a practical policy, and whether it is a policy that can be given effect to by the Imperial Government as trustees for a section of the inhabitants of a Colony under the British Crown.' * * 'The question is whether the proposed remedy is not too drastic, and whether, having admitted these people into the Colony, we are entitled to deal with them in the manner proposed, seeing they are British subjects, and many of them Natal born.' * * * 'The Trading Licenses bills raise very serious points for the Imperial authorities, and we cannot, as a part of the Empire, ignore these points and yet claim all the advantages of being in the Empire and evade the disadvantages.' * * 'A Chinaman, who is not a British subject, can get a license and keep it, whereas an Indian, who is a British subject, and may have been born in the Colony and never have seen India, is not to be allowed to hold a wholesale or retail license of any description

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for purposes of trading.'** 'But, because an Indian is an Indian, he is henceforth and for ever to be denied the right to trade in any way whatever. Again what does trading cover? Is an Indian not to be allowed to keep a barber's shop to shave and cut the hair of his own countrymen? Is he not to be allowed to hawk the vegetables he grows on the little garden he has, or to sell the fish he may have caught in the Bay or on the open sea? Is he not to be allowed to supply the special wants of his own countrymen in the peculiar articles, some of them connected with religious observances, which no European could very well deal in? And if the Indian is to be entirely eliminated as a trader, is the protection thus afforded to the white storekeeper to be also extended to the white population as a whole, because the competition of the Indian is not confined to store-keeping and trading?** 'The questions raised, however, are much too complex, and much too important for any decision to be arrived at without very careful consideration, and we very much question whether even the Government have given that amount of thought to the intricate issues which will be raised, and which will have to be overcome, before such legislation can be passed.'

We need make no apology for the length of the quotation as from the above one gets an idea of the dangerous character of the legislation proposed, which is so un-British that even the *Natal Mercury*, which we may repeat is an organ of the European community, has felt itself bound to raise its warning voice against it. Our friends in England have not been slow in calling attention to it. Lord Ampthill raised a discussion over these obnoxious Bills, but failed to elicit a satisfactory reply from the Earl of Crewe, who, we are sorry to say, appears to be even less careful of India's interests than his predecessor, Lord Elgin. He is credited with greater ability than that invertebrate *Ex*-Viceroy of India. Of this we do not know. But of what avail to our country is his ability, assuming he is endowed with it, if he has not the gift of a sympathetic imagination and courageous statesmanship? In India itself the political situation is so full of excitement that we are afraid the chances of adequate attention being bestowed on the troubles of our countrymen in the Transvaal and Natal are rather remote.

VII.

It is the duty of His Majesty's Government, consisting as it does of several broad-minded as well as uncommonly able men, to consider the problem from the point of view of the larger and enduring interests of the Empire, and, if they are satisfied that the proposed measures are inconsistent with true imperial

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interests, plainly to tell the small-minded and parochial politicians of the colonies that they will not be allowed to have it all their own way. Nor does it require very much reflection to perceive that the undermining of the confidence of the people of India and other non-white members of the Empire in the sense of justice of the Imperial Government is bound in the end to have disastrous effects on the continued stability of the British Empire. It is instructive in this connection to bear in mind a few salient facts about the British Empire which Mr. L. S. Amery has put together in a brilliant paper, entitled: "The Military Geography of the British Empire," read before the Royal Scottish Geographical Society in March last. The population of the British Empire, as he points out, is roughly some four hundred millions. What is "the military value" of these numbers? Nearly three hundred millions out of the four hundred are inhabitants of India. Of these Mr. Amery writes as follows:—

Now India is essentially a poor country. An overwhelming majority of its population consists of agriculturists living on the very verge of subsistence, and often suffering from actual famine. The taxable wealth which can be devoted to military purposes is very small, and India sustains with difficulty a defence budget amounting to less than one-third of the defence budget of the United Kingdom. Again only a very small proportion of the various races which make up the population of India have any natural military aptitude. The Indian authorities even now find no little difficulty in keeping their Sikh and Gurkha regiments up to strength. There is no vast reserve of potential soldiers to draw upon, and in case of a great frontier war, though the native army may be considerably increased, the bulk of the reinforcements would still have to come from elsewhere. Lastly, the population of India is a subject population. There are many elements of discontent with our rule, which undoubtedly could not be maintained for a single year without the help of the British garrison, and though there is also a genuine widespread loyalty to the British Raj, we cannot look for any of that ardent universal patriotism which makes a free people so formidable in the hour of danger, that spirit of self-sacrifice which gave the Japanese so great an advantage over their Russian enemies in the late war. For all these reasons it is necessary to make very heavy discount in estimating the military value of the vast population of the Indian empire. As a purely military asset, I doubt if we could reckon its value to the British empire higher than that of a population of ten or at the most, fifteen millions of our own race and on the same political and economic level as ourselves.

Naturally Mr. Amery adds that what applies to the population of India applies equally to the five or six millions of other Asiatic subjects of the British Crown, and to the ten million Egyptians, whom he counts as being within the British Empire.

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He thinks that on a far lower scale, politically and economically, though possibly more effective as fighting men, are the forty million "blacks"—the African and West Indian portions of the Empire. "There remain as the real residue of our military strength, the real bearers of the burden of Empire, only some fifty-six million white men, highly civilised, wealthy, and at the same time individually of good fighting quality." Even from these, however, Mr. Amery thinks some deductions ought to be made.

> Over three million Irishmen, though they contribute to our national strength in taxes and in recruits, are yet politically hostile to the empire.** Again, the loyalty of some two and a half millions of French-Candians and over half a million South African Dutchmen is naturally of a negative rather than of a positive character, and they can hardly be counted as an asset for imperial defence in the same sense as men of British race. A further source of weakness is the fact that the fifty-six million whites are not really united politically. Practically the whole financial burden of empire rests upon the forty-four million inhabitants of these islands. The twelve millions in the junior states of the empire contribute a very inadequate share even if we take their local forces into account. On the other hand, the whole power and privilege of empire is vested in the hands of the people of these islands.

How do these figures and condition, compare with those of other countries? The Empire of Britian need fear no comparison with France, or Russia, or Japan, but things wear a different aspect when we come to Germany and the United States, and there is China besides. Again we will let Mr. Amery speak for himself:

> The population of Germany is now some sixty-two millions. That is to say, it is larger than the total white population of the British empire. Both as an industrial producer and as a fighting man the German is to-day fully on a level with ourselves, and the German empire enjoys the further advantage of that effective political unity which we are still far from attaining. It is difficult to resist the conclusion that the effective man-power of Germany is at least equal to our own. The effective white population of the United States, even after deducting negroes and unassimilated aliens, is fully seventy millions, and although the Americans are very far from being organised for war as thoroughly as the Germans, their greater individual wealth and productiveness make them potentially far more formidable as a millitary power. In the case both of Germany and the United States we are already at a disadvantage, and the disadvantage is an increasing one for their populations are growing at a much faster rate than the white population of our empire. There is one other State that I should like to mention, which cannot, indeed, come seriously into consideration at present owing to its low level of political organization and economic development, but which may, in the course of the next generation or two, develop a quite undreamed of political and military power. I mean the Chinese Empire.

It is unnecessary to enter into other considerations discussed by Mr. Amery: it is enongh to say that he thinks them unfavourable to the British Empire as compared with Germany and the United States. And he states his conclusion that the British

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Empire is bound to perish, unless protection and conscription are adopted by the United Kingdom. Surely two desperate remedies which in the end may not save.

VIII.

The inference to be drawn from Mr. Amery's paper is that unless some means is contrived to assimilate the non-white races of the Empire, to confer on them citizen-rights, to place them on a footing of equality with the white people, and thereby to make them feel as proud of it and as interested in its defence and glory as the latter, its future is a very uncertain one. We have seen what Mr. Amery thinks of the situation in India. Is it inconceivable to statesmanship that it can be altered materially for the better, if the people of India are treated with greater justice and liberality? If no attempt be made in this direction, can anybody foretell that discontent in India will not increase in volume and that Britain may not have to strain all her resources in men and money to keep her hold on India tight? No more difficult problem has ever confronted the powers of statesmanship, and it remains to be seen how the people of Great Britain are going to approach its solution.

In the light of the considerations presented above, what is one to think of the policy that is being pursued in Natal and the Transvaal, and in the British Colonies generally, towards the unoffending and industrious Indians, who in a moment of folly settled in those regions? For the time being success may desert the Indian cause, but Time will bring strange reverses of fortune and Britain may have cause to remember with sorrow the late Lord Salisbury's famous saying that "injustice will bring down the mightiest to ruin". We make no prophecy but express a fear. We utter no threat, but make an appeal. Lord Rosebery has said that the British Empire is the greatest secular power on earth making for good. This may or may not be so. Certain it is that too often the non-white members of the Empire are made to question its beneficence by reason of the absolutely short-sighted policy of those who call themselves Imperialists to-day, but may be known in history as the real Empire-wreckers. To be sure, difficult is the task and heavy the responsibility of present-day British statesmen, and it is our prayer that their policy may be dictated by Right and Justice, and that the moral law may always prevail in their decisions.

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VIEWS AND REVIEWS.

THE ISLAMIC RENAISSANCE: BY "AN INDIAN NATIONALIST."

1. *The Religion of Islam:* By Rev. F. A. Klein (Kegan Paul, Trench, Trübner & Co., London).

2. *Western Culture in Eastern Lands:* By Arminus Vambery (John Murray: London).

3. *The Crescent* versus *the Cross:* By Halil Halid (Luzac & Co., London).

"WEST is West and East is East, and never the twain shall meet." So sang Rudyard Kipling, the laureate of Imperial jingoism. But as the years advance, we see this ill-omened prophecy falsified before our very eyes. The East is drawing closer to the West in a thousand different directions, and the West, for its part, is trying more and more to understand the East. The European Renaissance of the fifteenth century was the result of the clash of the Greek with the mediæval mind; the contact of the East with modern European thought has created an Asiatic Renaissance. It is one particular phase of this Asiatic Renaissance with which we are here concerned, *viz.*, the influence of the Cross over the Crescent.

Rev. F. A. Klein's volume, *The Religion of Islam*, is a purely descriptive book, giving an account of the Foundations of Islam, its sources, its doctrines and its sects, the Imamat and the Fiqh. The facts are described by the reverend gentleman with a fair accuracy, though of course, from a Christian clergyman's point of view, but no attempt is made to explain the meaning of these facts. A history of the Islamic religion, written with knowledge and sympathy, giving a critical and rational account of this wonderful phenomenon in the evolution of the human race, is still a desideratum. And the reasons are not far to seek. Western scholars, who undertake to deal with the subject, approach it for the most part with the Christian bias, and if in very rare cases, they do not do so, their knowledge of its inner history and doctrines is meagre and mechanical, being derived for the most part from books or hearsay and not from an actual and intimate contact with real, living Islam. As for the Mohamedans themselves, Islamic scholarship has yet to produce a man who will dare to deal with the life of the Prophet and the doctrines and history of his religion in a genuinely rational and critical spirit. That is, however, an intellectual phenomenon which can be hardly discussed in this article.

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Professor Vambery of Buda-Pesth is well-known as a traveller, an orientalist and a student of Islam. His sympathy for the British and his antipathy to the Russians are notorious and he has written his book, *Eastern Culture in Western Lands*, with the avowed purpose of exalting the one and depreciating the other. As he himself frankly states in the preface :—

> In Europe, the prevailing idea is that the Russians, who in many respects are themselves still semi-Asiatic, are better fitted to undertake the civilization of Asia, and will be more likely to bring about the transition from one sphere of action to another than the British, the accomplished representatives of Western culture, who lack the necessary pliability, and whose stiff, proud bearing is supposed to be detrimental to the work of transformation. To prove the erroneousness of this view, and also to defend myself against the accusation of an unjustifiable partiality, these pages have been written.

The book is divided into three parts : (1) the Civilizing influence of Russia, (2) the Civilizing influence of England, and (3) the Future of Islam. Professor Vambery knows Central Asia and Turkey at first hand and consequently, though one may not agree with his conclusions whatever he says about them and the future of their inhabitants, deserves serious consideration. But his knowledge of British India and its complex and ever-increasing problems is not only meagre but also marked by prejudice and the reader who expects to have some new light thrown upon them by this distinguished Hungarian is sure to be disappointed. The second part of the book is in fact a glowing panegyric on the British rule in India. It reads more like a diluted edition of some commonplace Anglo-Indian treatise than a serious contribution to the discussion of the Indian problem. Professor Vambery's prejudice and partiality may be easily judged from the fact that when asked to visit India in order to obtain first-hand knowledge of the country and its administration, he refused to do so on the ground that his visit to this country might reveal to him certain unpleasant features of Anglo-Indian rule, the publication of which by him would lead to his unpopularity in England. This statement was made by Professor Vambery to Mr. Abdul Qadir, Bar-at-law, and published by the latter in his Hindustani monthly—the *Makhzan*.

As for a knowledge of the subject, the whole section bristles with mistakes. Vasco de Gama landed at Calicut and not at Calcutta (p. 132) and the United Provinces of Agra and Oudh are immediately under British administration. (p. 139). It is incorrect to say that "the latter (the Osmanlis) were saturated with Aryan elements and could not therefore be looked upon as pure and unadulterated Asiatics" (p. 139), for at least two Asiatic nations, the Persians and the Hindus are Aryan. Aurangzib was not the son but the grandson of Jehangir (p. 141) and the Per-

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sian word for idolators is *butperest* and not "pulperest" (p. 145). Punjabi can hardly be spoken by 80,000,000 (p. 142) for the whole population of the Province is less than a third of this figure. We do not know of any fierce battle which ensued after the fall of the Moghal Empire, between the Hindus and the Mussalmans and in which the interference of the British acted as a protection to the sorely tried Hindustanis (p. 149). The Punjab and Sindh were annexed by the British in 1849 and 1844, respectively, and not in 1857 (p. 151). There are no such abnormal creatures in this world as "Moslem Hindus" (p. 154), though the *Englishman* of Calcutta not very long ago described *Pandit* Sundarlal as a Kayesth. The seven Peshwas ruled continuously at Poona and not in the various parts of India (p. 165). Warren Hastings was certainly renowned and may have been genial but he was hardly a soldier (p. 180). The Pandits and Maulvis employed in Indian colleges teach the classical languages but they do not give religious instruction (p. 186). It was the Anglo-Indian, not the Indian journalist who troubled Lord Macaulay and we in this country do not know much about the *Bengal Gazette*, a newspaper with a circulation of 20,000 (p. 195). Sir Salar Jung and Nawab Abdul Latif, as their names indicate, were Mohomedans and not Hindus (p. 197), and Baji Rao "ex-Peshawar" as Professor Vambery quaintly styles him, was not the ruler of Oudh (p. 255).

But apart from these blunders, which though not serious individually, go far to show that the writer has not mastered his subject and the account which he gives is a mere fifth-rate compilation and not the result of serious study, Professor Vambery makes several mischievous statements which cannot be allowed to pass unchallenged. For instance, he says on page 150 :—

> We willingly admit that the treachery, faithlessness and petty intrigues of their Asiatic opponents sometimes drove the leaders of English politics to adopt measures altogether contrary to our ideas of justice and morality, yet speaking generally, no blemish adheres to the banner of Western culture as displayed in India. If during the growth of British power in India certain irregular and illegal transactions did occur in various places, these faults have been fully atoned by the conduct of noble and philanthropic men, such as Edwards, Lawrence, Mayo and others. The lofty aim of the undertaking, it should be remembered, was to insure a better future to millions of unfortunate human beings and this aim covers many shortcomings.

Now, in the first place, we would like to point out that to say that the pioneers of British dominion in India conquered States and annexed provinces in order "to insure a better future to millions" is sheer cant. In the second place, even if it were so, this new doctrine of justification is unethical, immoral and dishonest, for no philanthropy of Edwards and Mayo can justify the forgery of Clive and the judicial murder of Nund Kumar. "A sound historical morality,"

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says Froude," will sanction strong measures in evil times ; selfish ambition, treachery, murder, perjury, it will never sanction in the worst of times, for these are things that make times evil." Again on another occasion Professor Vambery quotes the battle of Plassey as a most striking example of exceptional courage and contempt of death shown by the British forces in Indian wars. But he entirely ignores the treachery of Mir Jafar, who had been seduced from his allegiance by Clive, and whose defection led to the defeat of Serajuddaula's forces. As Colonel Malleson says in his *Decisive Battles of India* :—

Yes ! As a victory, Plassey was, in its consequences, perhaps the greatest ever gained. But as a battle it is not, in my opinion, a matter to be very proud of. In the first place, it was not a fair fight. Who can doubt that if the three principal generals of Serajuddaula had been faithful to their master, Plassey would not have been won ? Up to the death of Mir Mudin Khan the British had made no progress ; they had even been forced to retire. They could have made no impression on their enemy had the Nawab's army, led by men loyal to their master, simply maintained their position.

And further on the same author writes :—

Nay more, no unbiassed Englishman sitting in judgment on the events which passed in the interval between the 9th February and the 23rd June, can deny that the name of Serajuddaulah stands higher in the scale of honour than does the name of Clive. He was the only one of the principal actors in that tragic drama who did not attempt to deceive.

Coming to the present times, Professor Vambery repeats once again the worn-out mischievous misstatement about " the poorly clad peasant " who " often spends his savings on finery, which he either stores away, or with which on grand occasions he decks his wife," and explains the severity of famines by saying that " in a country where three-fifths of the population live by agriculture, and considering that this industry depends to a large extent upon the weather, fluctuations in the general prosperity are unavoidable." But does Professor Vambery know anything about the strangulation of our industries during the *regime* of the East India Company ? If he does not, let him read Mr. Romesh Dutt's *Economic History of India* before talking about the " general prosperity " of the Indian masses.

Prejudice and ignorance have combined to render the second part of the book worthless but this is not the case with the first and third sections. In describing the Russian occupation and administration of Central Asia, our author treads on firmer ground, for he knows what he is talking about. He gives the Russians credit for what they have done, for having established peace and order where anarchy, robbery and starvation reigned, and for introducing the elements of Western culture in a country almost ruined by the

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tyranny of the despot and the priest. "Judging dispassionately and without prejudice," says Professor Vambery :—

We must frankly acknowledge that the Russians have done much good work in Asia, that with their advent, order, peace, and security have taken the place of anarchy and lawlessness, and that notwithstanding the strong oriental colouring of their political, social and ecclesiastical institutions, as representatives of the Western world, they have everywhere made a change for the better, and inaugurated an era more worthy of humanity.

But the author does not conceal grave and serious defects of the Russian system, its arbitrary methods, its want of sympathy and the "unreliability, corruption and arrogance of its organs." After forty years of Russian rule, the development of the country and the national progress of the people is far below what it ought to have been, and this because the Russian himself stands low in the scale of civilization, education and culture. Professor Vambery does not believe in the theory that because the Russian himself is half-Asiatic and imperfectly civilized and consequently intellectually and morally nearer to the Central Asian, he has therefore more chance of success as a civilizing agent in Asia. But be that theory true or false, the solid good work that Russia has done in Asia cannot be gainsaid, though its crude and cruel methods, its forced conversions, and its dishonest pretensions deserve the severe condemnation of all honest and civilized men.

In the third section which appears to us to be the most interesting part of the book, Professor Vambery deals with the future of Islam. His opinion may be summed up in a few words. He says, in effect, that the contact of Muslim mind with Western culture has produced a stir in Muslim lands throughout Asia and Africa. The stir is deeper and more in evidence in countries like India and Egypt, which are governed by an enlightened nation of Western Europe than in Central Asia, Turkey or Persia, which are under Russian and indigenous despots, but it exists everywhere. The Muslim people, therefore, as this intellectual and moral upheaval shows, are capable of progress on modern lines though that progress is bound to be slow. Says Professor Vambery :—

To be just, then, we must above all be patient with the Mohamedans, and we should not forget that we ourselves have needed centuries to pass from the black darkness of mediæval barbarism, ignorance and fanaticism into the present age of light and freedom. For us the transition was made easy by the Renaissance, and by the precious legacies of Greece and Rome ; after the dark night of the Middle Ages, we had nothing to sacrifice, nothing to forget, while the Islamic world had the traditions of a glorious period of native culture to look back upon, has to conquer many a feeling of wounded pride, and has much to forget, if the work of assimilation with modern culture is to succeed. Let us assume the case of a European society compelled to renounce its old ideas of culture, and to adopt, say, Chinese culture, which

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is culture of a certain sort. Would such a transformation be more easily affected, and could it be accomplished in a shorter period of time and without great disturbances? I am one of the few Westerners who have been eye-witnesses of this struggle of negation and self-sacrifice, and I have found that the self-control and the strength of purpose of the Moslem pioneers of the Reform movement really deserve admiration, and that we, Europeans, are wrong when, ignoring the obstacles connected with all stages of transition, we accuse the Mohamedans of negligence, or what is worse, of animosity, with regard to modern culture.

But though the people are capable and desirous of improvement their Princes stand in the way. "The thing that has harmed Islam," says Professor Vambery, "*i.e.*, that has made it stand still and retrogade —was not the spirit of its doctrine, but the tyrannical caprice of its Princes * * *." And again: "It is due to the boundless tyranny of the Moslem rulers alone that the people of Asia have so far not attained liberty of thought * * *." And, therefore, our author goes on to say, "the still independent Moslem countries will sooner or later have to buy their moral and material union with modern culture at the cost of their political independence, and the transition from one culture to another will have to be accomplished under foreign rule."

With this disheartening and disastrous conclusion we find it difficult to agree. It may be that under Western rule the Mohomedans will obtain more riches and perhaps even more learning. But man does not live by bread alone, and the moral loss involved in the loss of independence can not be made up by material gain, however great. The stunting of the moral stature of a people and the destruction of national self-respect which always follows the subjugation of one nation by another are too great a price to be paid even for the acquirement of Western culture. The *Edinburgh* reviewer of Professor Vambery's book lays his finger on the radical weakness of the professor's argument when he says—

Yet we are inclined to think that M. Vambery expects too much from the influence of European governments in Asia and overlooks the disadvantages that are inseparable from foreign domination. Political tutelage depresses the national vigour of subject populations by exempting them from the rough training of necessity; it forces them into grooves not always adapted to their distinctive types; it has a tendency towards the impoverishment of national character. M. Vambery tells us "that the political and economical decline of the Moslems has assumed alarming dimensions; that there is no sign of their pulling themselves together as a nation, and that already two-thirds of the Mohomedans have lost their individuality under foreign supremacy." It does not seem to have occurred to him that this decadence may be the effect of foreign supremacy. The history of Asia shows that in the past she has produced men of commanding genius, able rulers leaders of great armies, and above all, the founders of religions that have conquered the world spiritually. In their later days these great men have had no successors: the predomination of European ascendancy seems to have

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stifled the growth of eminent ability ; the atmosphere is obviously uncongenial to the expansion of extraordinary personalities.

But in justice to Professor Vambery we must mention that though he foretells the subjugation of the Moslems by the Christians, he also prophesies its temporary character. After learning all that they have to learn from their Western masters, the Asiatic will be able to stand on his own legs and will regain his independence.

The Mohomedans under the sovereignty of Western Europe will certainly fare better for they are being brought up in freedom and culture, and will end, regardless of the desires or the intentions of their tutors, by regaining their political liberty. * * * Our rulers in Moslem East may perchance entertain the hope that their rule will be continuous ; but the time must come, sooner or later, when our cultural efforts will bring about a result contrary to our wishes, *i.e.*, the end of our political authority in Asia. As the mentor can not prevent or stem the intellectual growth and ultimate maturity of his pupils, so also is a similar result impossible in the mutual relationship between a higher and lower society. The seed which falls from the healthy tree upon productive soil grows first into a sapling and afterwards becomes a strong tree and what once has been conceived must be brought to fruition.

We can only hope that Europe—Christian Europe—will not disdain to listen to the wise words of the Hungarian Dervish. The Signs of the Times, however, as they are developing in our own country and in Egypt, warn us that there are breakers ahead.

But though we do not agree with Professor Vambery in all his conclusions, and think that the mental, moral and political stir which is agitating Asia to-day is not unreal but genuine and that some of the independent Mohamedan countries, at any rate, will be able to develop themselves on modern lines without bowing their knee to Christian Europe, yet there is one question which we can not help asking ourselves and our readers. And the question is this. How is it that countries like Turkey and India have not been able to effect in centuries, what Japan has effected in forty years? It is well known that the present progress of Japan is due to its contact with the West. But Turkey and India have been in contact with Modern Europe for hundreds of years and have failed to achieve the same result. The cause of this comparative failure, to our mind, lies in the existence of pseudo-patriotism and national vanity and arrogance accentuated by religious bigotry. The Japanese had the wisdom and the courage to realise their inferiority and to go to school under their Western teachers whole-heartedly and systematically. The Hindus and the Mohamedans have displayed neither the same courage nor the same wisdom. Instead of frankly owning their inferiority in those departments of knowledge and action in which they are undoubtedly inferior and trying to remedy their defects, they are fond of expatiating on the wisdom of their ancestors, and even when they are compelled by

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the force of circumstances to sit at the feet of foreign teachers, they do not do so whole-heartedly but rather with the mental reservation that though the European seems to be their superior, he is really their inferior. Religion which, as Professor Vambery pertinently remarks, "in Asia still acts the same part as it did with us in the Middle Ages, absorbing all the vital strength, taking possession of all human thought and aspirations, entering into the smallest details of every-day life, regulating a man in his going and coming, his eating, drinking, sleeping, loving, etc.; enclosing him, as in a magic circle, outside of which he never dares to step, compelling him, like a child, in leading strings, to walk always in the direction in which ecclesiastical or worldly authorities pull him," this religion helps to check the upward movement. No country has realised the nature of this obstruction better than Japan and no country in the world is consequently more secular in its thought and action. The full and firm grasp of these facts is in fact the *sine qua non* of modern progress.

Mr. Halil Halid's new book, *The Crescent* vs. *the Cross*, is meant to be a counterblast to the attacks of the Christians on Islam. It is a book written, not with the fairness and impartiality of a historical student but with all the vehemence of an advocate. We do not mean to say that this makes the book valueless, for such vehement advocacy is needed on occasions in order to destroy the effect of false charges and ever-recurring lies. Mr. Halil Halid's defence of Islam consists for the most part of counter attacks on Christianity. His language is strong, his satire pungent, his irony biting and sometimes more than biting. We give a few extracts below, displaying the sledge-hammer style of the author :—

A deep-thinking German philosopher might write pages to explain the simple fact that human beings often carry their religious pretensions to a farcical point; yet when a German divine is martyred while carrying the Cross into China, the German flag follows to vindicate the outrage, and the German government, grateful for the excuse afforded by the missionary, appropriates a suitable part of the Chinese territory. The irreligious French Republic may stamp out the influence of priesthood in France, but it supports, with all its power, the French evangelists in the Mussalman East, because they facilitate the political aspirations of France in that part of the world.

* * *

They (the Mohamedans) do not go to Church, or rather to their own place of worship, and they do not sing '*O Perfect Love.*' Yet marriages do not prove a perfect failure out there more frequently than they do in Christendom nor do they chant "*Lead us, Holy Father, lead us*"; why should they chant it when they know that sometimes divine providence leaves such ardent appeals unheeded and Satan takes his opportunity to lead the couple to the divorce court?

* * *

For him (the Christian) the presence of women makes the service heavenly and bright. From a Muslim point of view, however, it is not bright-

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ness, but simple solemnity that is essential in the moment of devotion. The eyes as well as the mind of the worshipper must be directed towards the supreme Creator. When once the corner of the eye catches a bright female face, mischievous Satan enters the heart over which a Mussalman has apparently less control than a Christian.

* * *

Christians must be more highly favoured as regards this virtuous will power * * *, as throughout their history they have shown a remarkable strength of will in overcoming the immoderate desires of the flesh. Gibbon tells us that there were among the early Christians "a great number of persons of either sex who had devoted themselves to the profession of perpetual chastity * * * Virgins permitted priests to share their bed, and gloried amidst the flames in their unsullied purity * * *" From a reference to the Bible we conclude that in order to suppress the licentious desires of the flesh some virtuous people must have gone so far as to make "themselves eunuchs for the kingdom of heaven's sake." It must be from their lack of the same virtue that Mussalmans at no time of their history, have been able to display so much resistance against nature's inclinations, and they have always been afraid of nature avenging itself.

But though we fully agree with Mr. Halid in his condemnation of Western arrogance and vanity, and the manner in which the majority of European writers and speakers attack Islam and Islamic civilization, and think that many of the strictures which he passes on European manners and customs are well-deserved, we are constrained to ask him the question "Do two wrongs make one right?" To defend polygamy in Islamic countries on the ground that some early Christian Bishops enjoyed the luxury of plural wives, or the institution of slavery in Islamic countries by contrasting its "mildness" with the horrors of the Middle Passage, may be telling in controversy, when the object is to silence your opponent, but it can be hardly regarded as a justification for the existence of those institutions in the twentieth century. Mr. Halid's counter-attack is irresistible; it is in defence proper that the weakness of his position is exposed. Mr. Halid defends polygamy on the ground that even in European countries, some married men keep mistresses. But cannot polyandry be defended in the same way? He talks about "the female habit of not speaking the truth," in order to defend the disability imposed by Islamic law on women in judicial matters. We have not the least hesitation in characterising this statment as a calumny, pure and simple. There are several other extravagances of the same character in the book and we must say that they, to some extent, mar its usefulness. As a polemic effort, however, Mr. Halid's volume is an entire success and we hope that it will not fail to silence at least some of the detractors of Islam who, though they cannot see the beam in their own eye, are ever ready to see the mote in the eyes of their neighbours. Mr. Halid concludes his book with the following remarkable prophecy which we earnestly hope will turn out to be true:—

"If the united efforts of the Asiatic races bring about in the oriental situation the kind of development above referred to, they will quite naturally have a watchword of their own. We make bold to surmise what this watchward will be: it will proclaim:—

'THERE IS ROOM FOR ALL DESIRABLE STRANGERS IN THE HOSPITABLE CONTINENT OF ASIA, BUT EMPIRE-MAKING BY OUTSIDERS IS HENCEFORTH FORBIDDEN.'"

———000———

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(1) *The India Office List for 1908.* (Harrison & Sons, 45, Pall Mall, London, 1908. Price 10*s.* 6*d.*)

(2) *The Statesman's Year-Book for 1908.* Edited by J. Scott Keltie, LL.D. (Macmillan & Co, Limited, St. Martin's Street, London, 1908. Price 10*s.* 6*d.*)

(3) *Whitaker's Almanack for 1908.* Edited by Joseph Whitaker, F.S.A. (12, Warwick Lane, Paternoster Row, London, 1908. Price 2*s.* 6*d.* Abridged edition, 1*s.*)

(4) *Hazell's Annual for 1908.* Edited by W. Palmer, B. A., (Lond.) (Hazell, Watson & Viney, Ltd., 52, Long Acre, 1908. Price 3*s.* 6*d.* Hodder and Stoughton. Warwick Square, London.)

(5) *The Daily Mail Year-Book for 1908.* Edited by Percy L. Parker (The Amalgamated Press, Carmelite House, London, 1908. Price 6*d.*)

(6) *Who's Who for 1908.* (Price 10*s.* 6*d.*) and (7) *Who's Who Year-Book for* 1908. (Price 1*s.*). (Adam & Charles Black, Soho Square, London, 1908).

(7) *Whitaker's Peerage, Baronetage, Knightage and Companionage for 1908.* (London, 12, Warwick Lane, 1908. Price 2*s.* 6*d.*)

(8) *The Literary Year-Book and Bookman's Directory for 1908.* (George Routledge & Sons, Ltd., Broadway House, Ludgate Hill, London, 1908. Price 5*s.*)

(9) *The Writers' and Artists' Year-Book or 1908.* (Adam & Charles Black, Soho Square, London. 1908. Price 1*s.*)

(10) *The Reformer's Year-Book for* 1908. Edited by F. W. Pethick Lawrence and Joseph Edwards. (Reformer's Press, 4, Clement's Inn, London, *1908* In cloth gilt, 2*s.* in paper cover, 1*s.*)

(11) *The Socialist Annual for 1908.* Edited by Th. Rothstein. (Twentieth Century Press, Ltd., 37A, Clerkenwell Green, London, 1908. Price 1*s.*)

(12) *India, Burma, Ceylon and South Africa.* (Thomas Cook & Sons Ludgate Circus, London. 1908.)

(13) The *Japan Year-Book.* (Kegan, Paul, French, Trübner & Co., 48, Gerrard Street, London. 1908. 5*s.*)

(14) *The Daily Mail Year-Book of Churches for 1908.* Edited by Percy L. Parker. (The Amalgamated Press, Carmelite House, London. 1908. Price 6*d.* net.)

All the books of reference in our list for review, are annual publications and can, broadly speaking, be said to have for their backbone those "damned lies," as some inspired but irritated critic designated, what are called, "statistics." Indeed, but for statistics, each of these volumes would cease to be a work of reference. The books in our list have been reviewed by us in the order of their importance to the student of Indian problems and the *India Office List*—as a work, the whole of which is exclusively devoted to India—

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naturally takes the first place. The *India Office List* is issued annually in the month of May, by the India Office and is compiled from official records by order of the Secretary of State for India in Council. Its usual contents comprise the following sections :—The staff at the India Office, the Indian Civil Service and all other holders of civil appointments with a substantive pay of not less than Rs. 500 a month (in classified lists under the various provinces), the Royal Indian Marine, chronological lists of heads of administration in India and in England, going back as far as 1600, the Indian Orders and lists of members of the Indian services holding British honours, the various regulations for appointment to the services, extracts from civil and military regulations, an instructive article, entitled "India"—based on the late Sir William Hunter's *Indian Empire*—statistical tables, a record of services and the casualties for the past year. The index contains nearly 10,000 names. The arrangement of the *India Office List* is, on the whole, admirable and it is full of sound and useful information about India, from the excellent map of the Indian Empire with which it opens to the list of casualties with which it ends. In fact, we know of no other work of reference which supplies such a valuable fund of information to every one interested in India. Our only regret is that its price is prohibitive for the purse of the average educated Indian and we would impress upon the authorities the desirability of reducing the price by half. Considering the vast range of the subject dealt with in the *India Office List*, the book is remarkably free from inaccuracies, though it is hopeless to expect that any work of reference, and least of all one dealing with so complex a subject as the Indian Empire, will be absolutely accurate. To the general reader the most interesting portion of the book is the article on "India," which gives in some forty pages the quintessence of the late Sir William Hunter's monumental *Indian Empire*. The full title of the book until 1906 was the *India List and India Office List*. In noticing the book in that year, we referred to the "unnecessary title of *India Office List* which," we said, "we hope will be dropped in future, as it makes the title of the book too cumbrous." We were glad to find last year that our suggestion was carried out in part and that the title had been curtailed to what it now bears. But it is yet possible to shorten the title and we would repeat our suggestion that the book should be called in future *The India List*—as, in fact, it is called in common parlance. But apart from the great advantage of giving the book the title it commonly bears, there is the additional reason in favour of our suggestion, that it would bring out into relief the nature of the contents of the book, which deals not only with the India Office but with the Indian Empire at large, and which as such should appropriately bear the designation of *The India List*. The *India Office List*—though of course a more convenient name than the *India List and India Office List*—is a misnomer for a work which contains a mass of most useful and valuable information about the Indian Empire, that can be had within the covers of a single volume. We, therefore, hope that the editor will see his way to adopt our suggestion in the next year's issue, as he has already partly done. We shall also make some suggestions for improving the map. It is certainly a great deal better than the one that used to appear in the editions of the book until

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1906, but it is nevertheless susceptible of improvement. We suggest that the several provinces should be coloured differently from one another. At present the map being one mass of red colour so far as the British provinces are concerned, it is not possible for one to see at a glance where one province begins and ends. Our next suggestion is that it is surely hypercritical to colour Berar a delicate pink and not red—as is the rest of the Central Provinces—on the technical ground that it is not a part of British India, as the Nizam still retains his sovereignty over it. That is, no doubt, the legal and constitutional view of the matter, but we all know that, to all intents and purposes, Berar is as much a part of British India as any other province. That being so, we suggest that it is not necessary to colour Berar a delicate pink but that it should be shown in the map—what it is in fact—as an integral part of the Central Provinces We would draw the editor's attention, in example of what we mean, to the excellent map of the Indian Empire that appears in the latest (1907) edition of *Bradshaw's Through Routes to the Chief Cities of the World.*

We shall now, in view of the invitation of the editor to bring to his notice "intimation of errors," proceed to draw his attention to some of those that have struck us in the course of a cursory perusal of the book. On page 376, it is stated:—"Lower Bengal (excluding Orissa) and a few districts of the United Provinces and of Madras have a permanent settlement." This does not convey the information clearly. Firstly, the expression "Lower Bengal" was always vague and indefinite and has been rendered all the more so since the Partition of Bengal. Its use should therefore be now discarded. Again, reference to the United Provinces in the above statement is likely to mislead a reader, who may think that some parts of Oudh also are permanently settled, which, of course, is not the case. It should therefore have been stated thus:—"By far the greater portion of Bengal and Behar, many of the eastern districts of the province of Agra and some districts of Madras have a permanent settlement." On page 382, it is said about Madras that on its extreme north-west "is the Bengal province of Orissa." This is a very unhappy geographical expression. Orissa is a distinct province in all respects and its jointly sharing the benefits of a common administration with West Bengal and Behar, does not make it a part of either of these provinces. "The Bengal province of Orissa" is about as bad and inaccurate an expression as would be the "English province of Scotland." On page 388 it is stated that "the Patna and Bhagalpore divisions.....together constitute the province of Behar." This is not quite accurate, for no less than four out of the five districts constituting the Chota Nagpore division are peopled—besides the aboriginal tribes—by the Beharees and the court language of these four districts is Hindi—the same as that of the districts of the Patna and Bhagalpore divisions. The one district of Chota Nagpore which is non-Beharee and the court language of which is Bengalee is Manbhum. The statement in the *India Office List* should therefore have been that "the Patna and Bhagalpore divisions and four out of the five districts of the Chota Nagpore division—Ranchi, Hazaribagh, Palamau and Singhbhum—constitute the province of Behar." On the same page we read:—"The Bengalees occupy Bengal Proper, with

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parts of Purneah, Santal Parganas and Maldah and Manbhum districts." This was accurate enough before the Partition of Bengal, when Maldah—a purely Bengalee district, containing Panduah and Gour, the famous ancient capitals of Bengal—was included for executive administration in the Bhagalpore commissionership of the province of Behar, though even then its judicial administration formed a part of the neighbouring Bengalee district of Rajshahi. Since the Partition, however, the district has been transferred to the Rajshahi commissionership, which is now included in the province of Eastern Bengal and Assam. That being so, the statement in the *India Office List* has now become misleading, as Maldah is once again politically, as it is geographically, a part of Bengal, having no longer got any connection with Behar. In place of Maldah, there should be added Singhbhum which contains some Bengalee population. On page 391 we read that "the province of Assam ..comprises the valleys of the Brahmaputra and the Surma, together with the mountainous watershed which intervenes between these two rivers." To discover that the statement is not accurate one need read only a few lines further, where it is stated that "to the Brahmaputra valley alone...is the name of Assam properly applicable." That is no doubt true and it should have been so stated throughout. The Surma valley is an integral part of Eastern Bengal and the "mountainous watershed which intervenes between" the Brahmaputra and the Surma is debatable land, being strictly speaking neither in Bengal nor in Assam. Of course, the Surma valley and the "mountainous watershed" were officially known as "Assam" so long as they were administered by the Chief Commissioner of Assam, prior to the Partition of Bengal. Now, however, that the Surma valley has been merged back into Eastern Bengal, there is no justification for the statement that the Brahmaputra and the Surma valleys with the "mountainous watershed" constitute the province of Assam. The correct statement is the one that identifies Assam with the Brahmaputra valley alone. On page 392, it is stated that the United Provinces are bounded "on the east by Bengal." This is grossly incorrect, as between the United Provinces and Bengal there intervenes the large and important province of Behar, the western districts of which form the eastern boundary of the United Provinces. This mistake we pointed out last year and we regret it has not been corrected. On pages 394—5 there appears a description of the Sambalpur district, in the course of the sketch of the Central Provinces, altogether ignoring the fact that on the 16th of October, 1905, the district of Sambalpur and all the Oriya States, which had till then formed part of the Central Provinces, were transferred to the province of Orissa, with which they are now administered. The passage beginning with "in this division" and ending with the words "the valley of the Mahanadi" should be omitted. On page 395, the territorial changes referred to above, as between the Central Provinces and Orissa and also those between the Central Provinces and Chota Nagpur, are stated as those between the Central Provinces and Bengal. This, again, is apt to create confusion, for Orissa and Chota Nagpur are no more parts of Bengal than Wales and Scotland are of England. The brief account of the North-West Frontier Province had better been relegated to just after the account of the Punjab, where it would find a more appropriate setting. But enough of fault-finding with a book which is

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unique as a work of reference on matters Indian. Our object in pointing out the mistakes is, it need hardly be said, not merely to carp and cavil, but to enable the editor to still further enhance the value of the book as a work of reference.

Next to the *India Office List*, the book of greatest value to the students of Indian questions, is undoubtedly the *Statesman's Year-Book*, of which the edition for 1908 is the "forty-fifth annual publication." It would be idle to say anything in praise of this most valuable work of reference to the students of politics, the merits of which are acknowledged all over the English-knowing world. It has long been recognized as the one indispensable book of reference for the statesman, the politician and the publicist. The book is now divided into three parts, the first dealing with the countries constituting the British Empire, the second with the United States of America, and the third with "Other Countries." Historical and statistical information about each country (and about each State separately of the United States) is given under most of the following heads:—constitution and government, area and population, religion, instruction, justice and crime, pauperism, finance, defence, production and industry, commerce, shipping and navigation, internal communication, money and credit, weights and measures, and diplomatic representatives. A useful list of books of reference ends the account of each country or State.

Having indicated the scope of the *Statesman's Year-Book* and its extreme usefulness, we may now turn to the present issue and specially to those portions which deal with India. And here we must note with regret that the Indian sections have not been thoroughly overhauled. On page 138, for instance, in describing the constitution of the Secretary of State's Council, the changes introduced by the last year's amending Act are not noticed and the statement runs as if there had been no amending Act, whereas as a matter of fact the changes brought about by the last year's amending Act are many and important. The amending Act being ignored, it is not surprising that there in no reference to the appointment of the two Indian gentlemen to the Council. On page 140, "E. N. Baker, C.S I," is said to be the Lieutenant-Governor of the Lower Provinces. This is neither accurate nor fair to either Sir Andrew Fraser or his successor. Sir Andrew Fraser's name should, of course, have been stated as that of the Lieutenant-Governor's, but a foot-note might have been appended that on the expiry of his term in November, 1908, Sir Andrew would be succeeded by Sir Edward Baker, the Lieutenant-Governor-designate. On the same page it is stated that Legislative Councils were established in the Punjab and Burma in 1898. It was in 1897 that the Legislative Councils were established in both these provinces. The statement on page 139, that "each province is usually broken into divisions under Commissioners" does not bring out the fact that there are no such territorial jurisdictions in Madras. It is stated on page 152, that the "United Provinces of Agra and Oudh have...a High Court." We do wish that the statement were true, but unfortunately it is not so. The High Court at Allahabad exercises jurisdiction over the Province of Agra alone—still under its old name of the North-Western Provinces, as it is so declared in the Letters Patent which have not yet been amended—and has nothing to do with the Judicial administration of Oudh, which has its

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highest tribunal in the Judicial Commissioner's Court of three Judges, not of "one Judicial Commissioner" as wrongly stated on the same page. The statement on page 153 that "in the greater part of Bengal and...some districts of the United Provinces of Agra and Oudh, the assessment was permanently fixed" suffers from defects of both omission and commission. It omits all reference to Behar, which large province also enjoys the blessings of permanent settlement and it conveys by implication that some parts of Oudh are permanently settled, which, of course, is not the case. The statement should thus have been as follows:—"In the greater part of Bengal, in Behar, and.....in some of the eastern districts of the province of Agra, &c." On the same page it is stated that "the cultivation of poppy is only permitted in parts of the provi nces of Bengal and of the United Provinces." Here, again, Behar should be substituted for Bengal, as hardly any poppy is grown in the latter province, practically the whole of the poppy-growing area in the Lower Provinces being confi ned to the Behar districts. We have pointed out these mistakes of omission and commission with a view to increase the utility of the book, which we so greatly admire. We shall repeat our suggestion made in previous years, before concluding our review and hope to see it adopted in the next year's issue. It is that just as the States composing the German Empire and the American Union have been treated separately in the *Statesman's Year-Book*—apart from the general sketches of the Empire and the Republic—so there should be sepa rate accounts given of the differrent Indian provinces and of the important Native States. India is certainly a country in one sense, but it is none the less true that it is practically a sub-continent, each of its provinces being equal in area and population to two or three of the average European countries. The figures, therefore, given for the whole of India, do not necessarily meet with the requirements of the Indian politicians and publicists and it would be a great boon, indeed, if the editor of the *Statesman's Year Book* would see his way to accept our suggestion to deal with each Indian province and each large Native State or a group of Native States separately. There can be no doubt that the introduction of these features will lead to an extended use of the book in India.

The next two books in our list—*Whitaker's Almanack* and *Hazell's Annual*—are *par excellence* "books of reference" in the popular sense of the term. The *Almanack*—of which the present issue is the fortieth annual edition—contains "an account of the astronomical and other phenomena, a vast amount of information respecting the government, finances, population, commerce and general statistics of the British Empire throughout the world, with some notices of other countries," while the *Annual*—which is in its twenty-third year of issue—is "a cyclopæ lic record of men and affairs for use in 1908 arranged alphabetically and furnished with a full index." These extracts from the explanatory titles will fairly convey to the reader the scope and object of these two publications. Both books deal largely and mainly in statistics, with perhaps this difference that while *Whitaker's Almanack* is a statistical book both in intention and achievement, *Hazell's Annual*—which being arranged alphabetically is easier for purposes of reference—is not so frankly statistical but professedly readable. The difference between the two might be

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brought out by saying that whereas *Whitaker's Almanack* deals in statistics only, *Hazell's Annual* handles statistical facts, which are put in a fairly readable form. Both books exhibit on the part of their compilers vast industry, limitless patience and an admirable spirit of collation and comparison. It is a different thing, of course, to say that no such book can claim absolute accuracy.

We are glad to notice that the editor of the *Almanack* has improved the Indian section in the light of the criticisms offered by us in our previous year's notices; nevertheless some mistakes remain. We still find it stated on page 489, that "one district from the Central Provinces was added to Bengal," in the course of the recent territorial re-distribution consequent on the Partition of Bengal, whereas it should have been stated that the addition was to Orissa, which is in all respects a separate province and can in no sense be called "Bengal." The same mistake is repeated on page 491 in the description of the Central Provinces. Instead of "Bengal," it should have been stated in both places that the transferred district of the Central Provinces was attached to the "Orissa Division of the Lower Provinces." Again, the statement on page 489 that "the principal languages" of the Lower Provinces, "are Bengali and Hindi," is hardly correct. In the first place it ignores Oriya, the tongue of Orissa, which now along with West Bengal and Behar (including Chota Nagpore) constitutes the Lower Provinces; secondly, the language spoken in Behar and the eastern districts of the Province of Agra is now known to students of Philology as Beharee and *not* as Hindi. As a matter of fact in the sketch of the United Provinces, the *Almanack* correctly states, on the same page, that "Hindi and Beharee are the chief tongues." On page 495, it is said that "poppy may be grown only in parts of Bengal." This is misleading, as hardly any poppy is grown in any part of Bengal—eastern or western The cultivation of poppy in the Lower Provinces is confined only to the districts of the province of Behar. We have no doubt that this and other mistakes of the same kind will disappear from the next edition of the *Almanack* which has long occupied the premier place amongst annual books of reference.

In *Hazell's Annual* we find it stated on page 50 that the Governor-General "is generally appointed for five years." The statement, as it stands, is inaccurate, as no specific period is mentioned in the Royal Warrant of appointment, the usual term of five years having come to be fixed by convention. We pointed out this mistake last year but the editor has overlooked it. On page 51 it is stated that the Madras and Bombay presidencies "each possess an army and a civil service of their own." They possess nothing of the kind, and they are in these two respects precisely on the same footing as the other provinces—the only extraordinary right which they still enjoy being that of directly corresponding with the Secretary of State in certain matters. This mistake appears again in spite of our pointing it out last year. The statement on the same page that "the districts, of which there are 267 in British India, are combined into divisions under Commissioners" appears again, in spite of our pointing last year that it ignores the fact, pointed out above in our notice of the *Statesman's Year-Book*, that there are

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no Commissioners in Madras. *Hazell* also makes the same mistake as *Whitaker* in saying that "the cultivation of poppy is restricted to Bengal and the United Provinces". Making allowance, however, for mistakes in the Indian sections—mistakes inevitable in the case of writers gathering materials from administration reports and blue-books, without any personal knowledge of India—the bulk of the information contained in the book is extremely accurate and trustworthy and *Hazell's Annual* is, on the whole, a book of reference of striking merits and exceptional excellence, which no student of current events can possibly do without. There is an impartial paragraph in *Hazell'* about the Indian National Congress on page 52.

To those who cannot afford to purchase any of the bigger books of reference in our list, might be cordially commended the persual of the *Daily Mail Year-Book*, "the little red book," as it calls itself. Its explanatory title is:—"A Hand-book to all the Questions of the Day," and it is now in the eighth year of its publication. The *Daily Mail Year-Book* is certainly the most marvellous compendium of general and statistical information which can be had at the absurdly low price of six pence and the publishers are fully entitled to claim that no book published at six pence gives anything like the wealth of interesting and useful information which is contained in the *Daily Mail Year-Book*. The issue under notice is divided into the following eleven sections:—Questions of the day, Socialism, travel and traffic, parliament and politics, personal, the empire, foreign affairs, educational and religious, commerce, financial and naval, military. The *Daily Mail Year-Book* thus covers a very vast range of subjects, and each section of it is so full of information, alike interesting and instructive, that every one who will dip into it will materially add to his stock of useful knowledge. Our only complaint against the *Daily Mail Year-Book* is, that it does not pay sufficient attention to the fortunes of the Indian Empire and the space assigned to Indian subjects is scarcely commensurate with the importance of India as a factor in the British Empire. We hope that in the next issue of the *Daily Mail Year-Book*, the editor will see his way to materially expand the Indian section, so that it may be an exhaustive repertory of sound and useful information about the great British Indian Empire. In the edition under notice a special feature is made of two short papers on India. One is by Mr H. E. A. Cotton, editor of *India*, and it is headed "What India wants." It is an excellent little summary of Indian demands and embodies Mr. Gokhale's well-known table of "principal and immediate reforms." Mr. Cotton trips only once in his short essay. He refers to the first session of the Indian National Congress as having been held in 1885 "in Calcutta"—an obvious slip, no doubt, for Bombay. The other paper on "What has happened in India: The Disturbing events of 1907" is by one Mr. H. W. Wilson, whose qualifications to write on Indian subjects are not known to us. Mr. Wilson's summary—short as it is—is marred by serious blunders. To take an example, he magnifies the assault in the course of an agrarian dispute on Mr. Bloomfield—a planter in the Champaran district in the Province of Behar—as an "attack by a Hindu mob in Eastern Bengal." Mr. Wilson further repeats the atrocious calumny that "the Punjab peasants were bidden by the agitators acting under the

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orders of a barrister named Lala Lajpat Rai to come armed with bludgeons and Lajpat Rai boasted that he had 100,000 men under his orders." It is a great pity that so high-class a work of reference as the *Daily Mail Year-Book* should have lent itself to the circulation of these absolutely false statements and we hope that in future editions every effort will be made to keep out such statements, the publication of which can serve but to make confusion worse confounded. Even if "both sides" of a controversial subject have got to be placed before the public, it should not be difficult to secure competent, well-informed and impartial contributors who would state their case without resorting to such baseless calumnies as have been indulged in by Mr. Wilson.

Who's Who and *Who's Who Year-Book* as their names indicate, practically constitute one work in two separate parts. The information contained in the *Year-Book* was originally printed along with *Who's Who*, but is now separately published by reason of the growing bulk of the latter. The *Year-Book* consists of a series of useful tables, of which those dealing with the press would be found most useful in India, as they give pretty full lists of English papers, journals and periodicals with information about their editor, offices and publication. We are glad to notice that the suggestions made by us in previous years in regard to the Indian and Anglo-Indian newspapers, have been adopted by the editor of *Who's Who Year-Book* and we have not, therefore, much to offer in the way of criticism of the present issue. Barring some petty inaccuracies, which are difficult to avoid in a work of reference, it may safely be said that *Who's Who Year-Book* is a useful and handy compendium of general information and a necessary adjunct to the great biographical annual—*Who's Who*—from which it takes its name. *Who's Who* is *the* annual dictionary of contemporary biography. It is a biographical manual, briefly recording all that is worth knowing of the living celebrities. It extends over nearly two thousand pages and making allowance for omissions and deficiencies inevitable in a work of this kind, *Who's Who* is, beyond all doubt, the best and the most compendius annual biographical directory of the world's prominent persons in all walks of life and is, as such, a most valuable and absolutely indispensable work of reference. Men and women of British and Irish nationality naturally predominate, but the principal men and women of note of the Continental, American nnd Australian countries also find a place in its pages. India, however, cannot be said to be adequately represented. There is no mention, for instance, of even Mr. Surendra Nath Banerjee, admittedly one of the greatest Indians of the day. Again, all that is said of the grentest Indian political leader—Sir Pherozeshah Mehta—is that he is "additional member of the Council of the Governor of Bombay"! While this is all the attention paid to Sir Pherozeshah, there appears a notice six times as long of the youthful Maharaja of Burdwan! The same is the case with the notices of other Maharajas and titled men. The sense of disproportion is regrettable. Indian noblemen and titled men might fitly be lionised in such a work, for instance, as Sir Roper Lethbridge's *Golden Book of India*, but the space allotted to them should not, in a work like *Who's Who*, be allowed to occupy more than they are entitled to, and this should not be done

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at the expense of distinguished Indian public men and leaders, the vast majority of whom are conspicuous by their absence in *Who's Who*. We hope that the usefulness of the next edition would be materially improved by a serious attempt being made to furnish sketches of the distinguished Indians—the leaders of public opinion in the different provinces. The best way for the editor of *Who's Who* to set about the matter would be to put himself in communication with some Indian publicist, say, with Mr. Satya Chandra Mukerjee, Vakil, High Court, Allahabad, who, as the original author of the series of "Indians of To-day" in the *Pioneer*, is perhaps the best person to help one in collecting materials for compiling a dictionary of living Indian celebrities.

Whitaker's Peerage, Baronetage, Knightage and Companionage, the next book in our list, is, if we may say so, a *Who's Who*, on a small scale, of peers, baronets, knights and companions of the British Empire. There are many bulky publications on the subject, two of the best known being those of Burke's and Debrett's. But for ready reference and everyday use in India *Whitaker's Peerage* fully serves the purpose. Its arrangement is simple, its statements are accurate and it gives just that much of information about the peers and the baronets, the knights and the companions that an Anglo-Indian or Indian publicist would ordinarily require. Its handy size, neat printing, excellent get up, and above all its very moderate price, are all strong recommendations in its favour, and it should find a place on the book-shelf of ever journalist in India.

The next two books in our list are works of reference for literary persons, as they deal with the world of literature and journalism. The *Literary Year-Book* is now in its twelfth year of issue and it has long been acknowledged to have supplied real want. It gives a literary calendar, an exhaustive list of contemporary authors and their chief works, a list of literary agents, typists and press-cutting agencies, a summary of the laws of copyright, a "table of royalties" for the benefit of authors who adopt the method of payment called "royalties" a list of leading British, Continental and American publishers and booksellers, a list of periodical publications with contributors' guide, a list of learned societies all over the world, a list of the world's principal libraries and, lastly, technical information about the production of books. It would thus be seen that the *Literary Year-Book* is the indispensable *vade-macum* for all persons connected with the press or devoted to literary pursuits.

The *Literary Year-Book* is, of course, a bookman's directory on a large scale and it may fitly be designated the "Bookman's Manual." In the preface to the current edition there is an interesting paragraph about last year's changes in the journalistic world. In the list of "Periodical Publications," we find mentioned only four Indian periodicals—*East and West*, the *Hindustan Review*, the *Indian Review* and the *Madras Review*, which last may now be taken to have become defunct, no number of it having been published since May 1905. Two important English periodicals which should have been mentioned are the *British Empire Review* and the well-known missionary quarterly, *The East and the West*. We notice with pleasure that the editor has been able to fulfil his last year's promise to append in the present issue a complete

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classified list of the various series of cheap reprints of classics, which have been so prominent a feature of the publishing trade during the last few years. We hope the list will be hereafter a permanant feature of the *Literary Year-Book* and that it will be revised from year to year and kept up-to-date. The list will be of great value to all book-lovers, but it will be particularly appreciated in India—educated Indians, as a class, being too poor to purchase expensive editions. For the next year's edition, we would make the suggestion that the American, Colonial and Indian periodicals be each separately classed from those published in the United Kingdom and that so far as the latter are concerned, there should be in addition to the alphabetical list a classified list arranged according to the subject-matter of the contents of the periodicals, so that a contributor may be able to at once light upon the particular periodical which is likely to accept his or her contribution. A classified Index of this kind appears in the current edition of the *Writers' and Artists' Year-Book.*

The *Writers' and Artists' Year Book*, which is now in its third year of issue, in a way supplements the *Literary Year-Book.* It contains a large number of addresses of periodical publications to which MSS. may be sent, as also an indication of the nature of the contribution that each particular publication requires, besides all such general informatiion as would facilitate the placing of literary work. In the list of journals mentioned, special attention is drawn to all details of importance—such as the length of MS. likely to be accepted, the kind and quality of matter suitable and the style of illustration generally employed. The book also supplies the want of artists who, though working with pen and brush, desire acceptance of their output in magazines. It is thus a very useful little book, the information in which, though necessarily brief, is of great utility to all connected with the press or literature.

The *Reformer's Year-Book* was formerly known as the *Labour Annual.* With the change in the title of the work, its scope has been expanded and it now covers the whole field of British economic activities, though its primary object, that of collating and bringing together a mass of useful and accurate information on socialistic problems is still kept in view. It is no doubt primarily useful to British politicians and publicists, but writers and public men in India will also find it of great value. One of its useful features is a select list of books of reference at the end of each section, which will enable the reader to further extend his studies. In the current edition there is an excellent contribution by the Hon'ble Mr. Gokhale on "Indian Reform," in which that distinguished Indian leader deals effectively with the present situation in India. It should be read by every educated Indian. The *Socialist Annual*, though more or less identical in its scope with the *Reformer's Year-Book*, covers a smaller range, it being confined to such topics as have reference to labour problems. It is a very useful little manual for all interested in matters affecting capital and labour in the United Kingdom and will be of interest to the Indian publicists as well. The present issue has a paper by Mr. J. M. Parikh on "The Situation in India" which is a spirited survey of the subject, but it is unfortunately marred by some serious mistakes. There are not "73 million Bengalees," but only 43 millions. It is not accurate to say that "all Indians, whether Moderates or Nationalists, are agreed that there ought to be a speedy end to

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the present system of government in India." "All Indians"—the 300 millions—if they were so agreed, could the British Government in India last a day longer? It is not "Mr. Syed Ali Belgrami," who "has recently been appointed by Mr. Morely a member of his Council" but Mr. Syed Ali's brother, Mr. Syed Hussain. To lump together Ajit Singh with a leader like Lala Lajpat Rai and to speak of them as "two of the leaders" is absurd, as no sensible Indian acknowledges Ajit Singh as a "leader" at all.

Messrs. Thomas Cook and Son's handy little annual, *India, Burma, Ceylon and South Africa*,—the explanatory title of which is "Information for Travellers and Residents"—is an exceedingly compact manual, full of most useful information about matters Indian and South African. There are many excellent guides and handbooks to India, but we would pity the traveller who would start on an Indian tour without Messrs. Cook's little book in his pocket. Truth to say, it is a book which no traveller in India can do without, as in no other book that we know of is there so much valuable information brought together about matters pertaining to Indian travel. A great deal of the information rendered accessible by this book is equally valuable to residents in the country. We would urge upon the enterprising publishers of this book the desirability of placing it in the market in the ordinary way, instead of making it, as hitherto, a close preserve for the benefit of their constituents alone, to whom it is freely distributed. The book is interesting and valuable enough to appeal to a much wider constituency.

The *Japan Year-Book*, the third issue of which is before us, gives within a short compass a vast amount of useful general information about the Island Empire. The book is divided into chpaters each of which deals with a specific subject. There is no subject connected with Japan which is not adequately dealt with in the book which, indeed, covers a very large ground. It is, practically speaking, a little encyclopædia of the Japanese Empire. The information, so far as we have been able to test, is accurate and reliable, and altogether the *Japan Year-Book* is a most marvellous store-house of facts and figures about Dai Nippon (as Japan is known to its inhabitants) and should find a place on the shelf of every educated Indian, who at all takes any interest in the Britons of the East. The *Japan Year-Book* but serves to accentuate our sense of regret that there is no such work available about our own country. Is there no enterprising Indian to take up the task?

The last book on our list, the *Daily Mail Year-Book of the Churches*, is the latest addition to the ranks of annual books of reference. It is edited by Mr. Percy L. Parker, the editor of the *Daily Mail Year-Book*. If the latter is called "the little red book," the *Year-Book of Churches* might be called "the green little book," from the colour of its cover. The book is truly described as "an Encyclopedia of Religious Activity and A Hand-book to all the Religious Problems and facts of the day." The book contains some valuable contributions on current religious and theological problems in the English-speaking world and it brings together a vast mass of facts and figures about matters religious which is of great interest to all students of Religion, no less to the Social Reformer and the seeker after truth. Like the *Daily Mail Year-Book*, it is offered at 6*d*. and is very neatly got up for its price. Though not dealing with Indian religions, and religious problems, the book is nevertheless of great valne to such educated Indians as are interested in the religious, moral and social regeneration of India.

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Fortnightlies (Foreign): (33) The *Dial*; **(Indian)** (34) The *Calcutta Law Journal*, (35) The *Bombay Law Reporter*, (36) The *Criminal Law Journal of India*, (37) The *Madras Law Journal*, (38) The *Allahabad Law Journal*; and (39) The *Muslim Herald*.

Weeklies (Foreign): (40) The *Saturday Review*, (41) The *Nation*, (42) The *Outlook*, (43) The *Times* (with supplements), (44) The *Outlook* (New York), (45) The *Daily Mail, Overseas Edition*, (46) The *New Age*, (47) *T. P.'s Weekly*, (48) *M. A. P.*, (49) *India*, (50) The *Literary Digest*, (51) The *Indian Opinion*, (52) *Public Opinion*; (53) The *Overland Mail*; **(Indian)** (54) The *Friend of India and Statesman*, (55) *Capital*, (56) The *Pioneer Mail*, (57) The *Times of India, Illustrated Weekly*, (58) The *Bombay Gazette, Weekly* (59) The *Madras Times, Weekly Edition*, (60) The *Calcutta Weekly Notes*, (61) The *Madras Law Times*, (62) The *Indian Nation*, (63) The *Indian Social Reformer*, (64) The *Parsi*, (65) The *Hindi Punch*, (66) The *Mussalman*, (67) The *Wednesday Review*, and (68) The *Kayastha Messenger*;

Semi-weeklies: (69) The *Advocate*, (70) The *Indian People*, and (71) The *Beharee*;

Dailies: (72) The *Englishman*, (73) The *Times of India*, (74) The *Indian Daily News*, (75) The *Empire*, (76) The *Bengalee*, (77) The *Indian Mirror*, (78) The *Amrita Bazar Patrika*, (79) The *Indian Daily Telegraph*, (80) The *Morning Post*, (81) The *Tribune*, (82) The *Hindu*, (83) The *Madras Standard*, (84) The *Indian Patriot*, (85) The *Hindoo Patriot*, (86) The *Civil and Military Gazette*, (87) The *Indu Prakash*, and (88) *Bande Mataram*.

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CRITICISMS AND DISCUSSIONS.

N. B.—The contributions under this heading refer to matter previously treated in the *Hindustan Review*. Criticism of any article will, as a rule, be limited to a single issue of the Review. The discussion ends with a reply from the original writer.—ED.

The Present Situation in India.

BY MR. RADHKA NARAYAN MATHUR.

THE time has now come in view of some recent contributions to the *Hindustan Review* to take stock of the results of the political agitation carried on in various ways in this country for some time past. However irresistible the temptation may be to view the recent bomb outrage from the sentimental standpoint and build a visionary fabric thereon, there can be no doubt that the ultimate outcome of revolutionary policy will be disastrous even if it succeeds. Unfortunately the brilliant prospects to the eyes of ardent patriots presented by the political movement now on foot in certain parts of the couutry are such as to blind them to facts and realities and lead them to the ever-widening gulf of misery and misfortune. Yet a moment of cool reflection and sincere observation will make it clear than the turn taken by political agitation in this country is such as to throw everything into confusion and disorder and to introduce chaos and persecution where there is peace and toleration. Anarchist tactics are not likely to prove beneficial to the country at the present stage at least, they are incapable of bringing about any good results. All who have the least regard for the country's welfare and are gifted with even a spark of common sense will at once reject this vicious policy as being absurd and unthinkable. Evidently the idea has taken hold of some of the Reformers that the Government would be forced to grant concessions when compelled to do so. Even Russia and Ireland, stronger and bigger as they are, have failed to elicit a spark of concession by revolutionary methods, how weak India, solely at the mercy of its conquerors from the very first, could hope to obtain the desired results by force of arms. India's sole chance ought to be centered in constitutional agitation, it is suited to India and if properly carried out is bound to succeed. Revolutionary methods will rivet the chains of bondage even closer and retard the progress for generations back.

Of course while it is necessary in the interests of the safety of the country and the preservation of law and order that those respons-

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ible for the bomb outrages should be adequately dealt with according to the law, it would be serious and even dangerous if the government were carried away to enforce unnecessary harsh measures and the reins of government were guided by panic-stricken officials. There should be as little room for the play of panic-struck imagination as possible, for it is imagination which is at the root of countless troubles and difficulties. On the other hand if a repressive policy is pursued without taking into consideration the general feeling entertained towards the British Raj, the result would be even worse than anarchism, and we can say that some of the Anglo-Indian papers are not justified in taking the strong attitude towards the Hindoos. Such ideas are likely to produce ill-feeling between the rulers and the ruled. On outrages like these we look down with a sense of abhorrence, but we do not for a moment hold the community entirely responsible for them. The entire community of the country has nothing but the most unmitigated horror for the anarchist ways. Indeed we find no words sufficiently strong to condemn the obnoxious movement aiming at dastardly outrages, but we are at a loss to understand how the whole community is responsible for them. The section of the public engaged in such pursuits is too small to justify the assumption that the whole country is seething with discontent of the type given vent to by the bomb-throwers. Moreover secret societies and anarchism are the peculiar products of the civilisation of the West, and the East was never aware of such proceedings before the Western civilisation took its hold upon it. The traditions of the Hindoos are not such as to lead them to such acts of underhand violence. In fact in their long struggles for independence against the Mahomedan and other conquerors, we can not trace out a single example of such cowardly actions; they are due to the effects of modern culture. Assuredly the continuance of the British rule is an inevitable necessity in the interest of and for the safety of the country, which will unquestionably fall a prey to complete anarchy all over the land no sooner the strong arm of British protection is withdrawn.

We beg to point out to Government the absolute necessity of taking necessary action, after the trouble is over, to remove the root causes of the present unrest, the ultimate result of which will tend to constitute the permanent foundation of the British power upon the willing allegiance and the devoted contentment of 300 millions of human beings.

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MUSSULMAN ART IN ASIA AND EUROPE.*

By Mr. A. Yusuf Ali, M. A., C. S., Author of *Life and Labour in India.*

HISTORY, according to Ruskin, may be written in three different ways. It may be written in deeds, as is the case in the majority of early races. Their actions are not recorded and therefore in the true sense of the word they do not form history. Even supposing that there is some record of their actions or some knowledge of them it is possible that such records may not give complete expression to the inner forces that furnish the motives for the actions and the true function of history is not merely to record the bare chronicle of facts, but to interpret and interconnect the motives and forces behind them.

Secondly, history may be written in words. Even here, and especially here, there is great danger of prejudices or vainglory or national pride overlaying the true historical significance of events. The inwardness of things can only be understood by a careful, dispassionate, impersonal way of looking at them, and by the earnest desire to faithfully interpret them. In the case of historians it is possible that the heritage of their national ideas may obscure from them the deepest meaning of the moral and spiritual forces of their age.

The third way in which history may be written is in the art of the people. The true artist, if he understands his voca-

* *Manuel d'Art Musalman. I. Architecture* par H. Saladin. *II. Les Arts Plastiques et industriels*, par Gaston Migeon (Paris, Libaririe Alphonse Picard et Fils, 82, Rue Bonaparte, 1907, 15 fr. le volume.)

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tion, is the man who is open to all the influences around him. He is at the same time capable of throwing his own individuality into the work of giving them expression. It is the artist's business to focus all that is best in the dreams, the actions, and the aspirations of men, and to shew them in a way as far removed from prejudice as it would be from aggressive vanity. Not that the artist does not share in the true national pride which corresponds to self-respect in individuals; not that he is exempt from the human frailty of being blinded by prejudices and predilections; not that he is proof against the passions which obscure the judgments of protagonists in comtemporary events. His mission is to bring the light of contemplation to bear on the hard facts and illuminate them with his own genius. It is thus that the Art of Venice represents more truly all that was best in the Venetians than either their chronicle of bloody wars and revolutions, or their Golden Book, recording deeds which appeared to be of significance at the time but which have been completely forgotten by the world at large.

"Art" is a comprehensive term in the popular mind. It is often used to denote the pictorial arts only. Sometimes the term is extended to include what are called the "Fine Arts," including architecture and sculpture. Further it may express the plastic and industrial arts, and in the widest definition of all it may include that noblest product of the human mind, the art of literature, eloquence, and poetry. But usually a distinction is made between Art in the last sense and Art as including the other branches of human activity above specified.

The history of poetry and of the literary arts, and an examination of the principles underlying them, have been a favourite pastime or pursuit in the East from the most ancient times. But the history of Art as connoting architecture, the plastic arts and the industrial arts, has not been studied with the same eagerness. There has always been a tendency to put the literary arts on a pedestal far above the plastic and industrial arts. Indeed in some cases the plastic and industrial arts have often been looked at with contempt. Hence it is that very few careful studies of Oriental Art as a whole, or of the Art of any particular Oriental nations, emanated from Oriental writers.

We welcome with the greatest pleasure the appearance of the *Manual of Mussulman Arts*, in two volumes, which has

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been published in French. The first volume is by the eminent architect M. Saladin, a member of the Architectural Commission of North Africa and a distinguished student of the monuments of Muslim Art throughout the Mediterranean coast. The second volume deals with plastic and industrial Arts, and has been written by Mr. Gaston Migeon, Keeper of objects of Mediæval Art at the Louvre Museum, and a Professor of the Louvre School. The names of these two writers are a sufficient guarantee for the carefulness of their work, the authority of their opinions, and the value of their conclusions.

The excellence and thoroughness of the work as a whole make it difficult to indicate even briefly the general contents of these comprehensive volumes. All we can do in a brief review is to take a rapid survey of the points that would specially interest us in India. I propose to take a general survey of the original sources of Mussulman art, the principal schools into which Mussulman architecture may be divided, and their main characteristics, and the salient features of the plastic and industrial arts, practised by the Mussulmans in various countries.

As M. Saladin points out, no work has hitherto been written containing a detailed comparison of the monuments of the different countries from Spain to China, which have been affected by Mussulman civilisation. This civilisation is not dead nor is its history closed, but since it has come to a halting point from which it may take another leap forward in the centuries to come, it is of the greatest interest to Mussulmans and non-Mussulmans alike to consider all that it has done in the past in the way of art, and to survey the influences which operated to make it both original and beautiful. The religious and political discipline of the Mussulmans and the identical conditions of social life which have moulded the different Mussulman nations into a seemingly uniform type, are facts which strike outside observers at the first glance, but the vast mixture of different nations which built up the history of its Church, the large theatre of operations in which it has played its role, and the love of adventure, travel, and commerce, which has characterised its moving spirits in its palmiest days, have given a stamp of cosmopolitanism to all Mussulman institutions, and freed them from the narrowness incidental to purely local or racial institutions.

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The interest of Mussulman Art, therefore, is not confined to the Mussulman nations alone but appeals to the world at large.

In its earliest history Mussulman Art was a synthesis of different local traditions galvanised into a living force by the spiritual and moral elevation which Islam gave to all its institutions. The rough material with which it formed its men and its art was different according to the racial characteristics of the countries which it conquered or influenced, but the force behind it was always the same. And, therefore, if we may use a Persian analogy, while we have the cup of the same shape in different countries, it is made either of gold or silver or brass according to the materials available, and the ornamentation on it shews the local colouring of the soil in which it was moulded. Mussulman civilisation is not pure Arab civilisation. This point is often liable to be forgotten, but it is brought forward most prominently in the study of Muslim art. The Arab mind no doubt gave it its chief and initial impulse, but the material, and in many cases the artisan who worked with the material, was Persian, or Syrian, or Egyptian or Byzantine. The hand that finished the cup naturally to a certain extent modified the idea which originated in the mind. Even the Arab mind itself, when it got to the enlarged scope which was given it by Islam, was moulded by Persian and Byzantine influences to start with, and later by influences from the whole civilised world.

One of the peculiarities of the Mussulman wars was that they were rapid and short. Within a century of the birth of Islam Mussulman influence was paramount from the Indus to the Atlantic. The centuries that followed were centuries of consolidation and construction, (alas! also of decadence in later stages) in both social and artistic institutions. If internecine warfare continued with varying degrees of fortune throughout its history, racial wars ended as soon as Mussulman ideas were established on a firm basis. This fact had enormous influence on the development of Muslim architecture and art. It has given both a character of catholicity and tolerance which it is difficult to find in any strictly national art. It has for this reason been possible to utilise freely all the influences which came within its pale without frittering away the energies of the different forces in unco-ordinate efforts. While the Byzantine, the Syrian, the Persian, the Egyptian, the Indian, the Turkish, or the Spanish

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artisan worked according to his own national genius and traditions, he had before him some central canons of art which he adopted without in any way opposing his own national genius or traditions. We thus find the best expression given to the most ancient artistic traditions according to the bend of the hands that fashioned the works of art; and while there is no timidity there is freedom, grace, uniformity, and the fullest belief in a universal ideal.

The early conquests, travels, pilgrimages and commerce of the different Mussulman nations and their intercourse with the West and with the East, between which they form a bond of union, enabled them to base their ideas of art on the traditions of the earliest Eastern civilisations. It is not possible yet to estimate the advances which Arabiq Felix had made in the peaceful arts when Islam burst upon the scene. The monuments of that part of the world have not yet been studied, and we must await the results of such study before we can be sure how far they influenced Arabian art. The nomad Arabs lavish their art on the carpets and hangings of their tents. It is for that reason that the ornaments of textiles and embroidery are at the bottom of the ideas which produced the first and most characteristic ornaments of Muslim architecture. It is a commonplace of modern art that textile ornament is not governed by the same principles as architectural ornament, but Muslim art carried out its most original conceptions in adapting the style of textile ornament to the ornamentation of walls, doors, buildings and ceilings. The art of writing the Tughra, that is the intertwining of the beautiful curves and lines of the Arabic alphabet and producing what appears like geometrical ornamentation, helped considerably in developing the style of what is called Arabesque ornament. The excellence of the Arabs in geometry contributed to their fixing their attention upon geometrical ornamentation. The Arabs were enthusiastic students of the exact sciences, and their arithmetical mind pressed mathematics and geometry into the service of art. The result was the evolution of a few types of patterns. They may be simple or complicated, but they have given Persian, Turkish and Mirzapore carpets their characteristic qualities. Floral ornamentation followed as a later development, but it must be noticed that floral ornamentation constantly mixes itself

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with geometrical ideas. In the best days of Mussulman art floral ornamentation was no doubt studied from nature. But in all ages geometrical ornamentation has been studied as an abstract science. Attention has often been devoted to it in literary schools and *maktabs*. Learned men who look upon handiwork with contempt, yet pride themselves on the art of caligraphy and love to teach their pupils to compose Tughras and to evolve new combinations of geometrical ornaments for their illuminated manuscripts. It is for this reason that while purely technical books, apart from books on medicine or farriery or other practical and "gentlemenly" arts are rare in Mussulman literature, books on Tughra writing or geometrical ornamentation are frequent and their study is pursued with zest and avidity. It must be recognised, however, that by the exclusion of nature as a direct source of inspiration, Mussulman art has largely tended to narrow its outlook and to limit the number of beautiful models from which to work. Nature is unlimited, while the finest products of the human mind are limited in number. Even in the hands of ordinary artists inspired direct by nature, there is much material that can be utilised with feeling and a sure artistic touch. While in the case of models derived from tradition, mediocrity invariably tends to produce stereotyped forms which further narrow the outlook of both the artist and of those to whom he appeals. Thus the narrowing impulse, once started, goes on increasing in intensity until it cramps the healthy growth of artistic ideas and institutions, and finally of the people themselves.

M. Saladin has given several beautiful examples to shew the influence of textile art on sculpture. His illustration 3 is a specimen of perforated work which strongly resembles the numerous forms of textile ornamentation in drawn thread, embroidery, or lace work. This specimen is taken from the Bardo Museum of Tunis, and may be compared with the beautiful specimen of palm tracery which is well known in Ahmedabad architecture. Even more remarkable is his illustration 5, which shews a pattern on a Constantinople Faience, exactly reproducing the patterns of Persian embroideries.

To know and appreciate the history of Mussulman art at any particular epoch or in any particular country it is necessary to study the history of art anterior to that epoch in the country

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concerned. To understand Mussulman art in Spain it is necessary to study first Latino-Byzantine art, in order that we may see how much the Mussulman artists took and how much they altered in order to bring the early art into conformity with the newer ideals. To study Algerian and Tunisian Mussulman art it is necessary to study the Roman and Christian art of North Africa. Similarly for Egypt we should have carefully to study the art of the Copts before we could understand the greatness and the sources of inspiration of such a building as the Mosque of Ibn Tulum in Cairo. Turkish art, after the conquest of Constantinople by the Turks, must be studied with reference to the Byzantine influences which affected Turkish art in its earlier stages in Asia Minor, and continued to affect it even more on European soil. The Mosque of St. Sophia thus illustrates the Mosque of Solyman the Magnificent, and the city of Brusa helps greatly in our understanding of the construction of the later city of Stamboul, and all these monuments are further illustrated by a study of Byzantine art, which affords the key for the explanation of the progress made between Konia and Brusa.

Three elements are enumerated by M. Saladin as leaving their mark more or less prominently on the monuments of any given locality:—

(1)—The local traditions held by the natives of the country which are generally fixed. (2)—The traditions imported by the new occupants, which are variable, but become fixed, and, (3)—the influences of foreign importation due to commerce and intercourse, which are always variable and subject to the caprices of fashion.

The latest general character of Mussulman art tended in the direction of luxury and splendour. Its origin in textile ornamentations tempted it to attempt the most delicate designs in sculpture and in plaster decoration even though they were unsuitable and difficult in themselves, and rendered doubly so by the fugitive nature of the material employed. How often do we find enamels or faience wasted on a crumbling mass of bricks or even of clay! It is for this reason that so many Mussulman towns and villages, once wealthy and prosperous, appear after a century of desertion or neglect as complete ruins of decaying monuments. The element of permanency has been

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wanting. This is a point we should specially appreciate in India, where so many decaying Mussulman towns and *quasbas* give evidence of beautiful work executed in the time of their splendour, on the most unsubstantial materials, which fall to pieces as soon as repairs are scanted or delayed. Stone is the only enduring building material, but it was unfortunately but little used. Marble was used for special buildings or parts of buildings, but its enormous cost put its employment out of the question in any large number of monuments. There was thus no universal diffusion of permanent and artistic buildings in the Muslim world, at all comparable to the gifts with which the creation of Gothic architecture endowed Christendom.

The fragility of the materials employed is explained by M. Saladin by the ephemeral duration of Mussulman dynasties. Islamic society developed no middle course between extreme democracy and the autocracy of the Kaliphs. The power of any given political organisation depended either on the will of the populace or on the caprice of a despot, both equally changeable. Buildings were erected in haste and often destroyed with equal haste by the successors who cared more for the glory of their own name than for the continuity of art or ideals. There was no incentive to make private buildings last longer than the fortunes of their builders. The continuity of families, so strong a point in the feudal organisation of European society, was wanting in the Mussulman social structure. In India at the present day we deplore the influences which flow from this want of continuity. Mr. Ameer Ali has frequently pointed out the juristic conceptions which are at the bottom of this state of things and has suggested remedies, and it will be for Islamic society to take careful note of them and evolve a healthier flow of influences from generation to generation.

Among the chief influences which at different epochs and in different localities, went to form Mussulman art, M. Saladin enumerates three, namely:—Old Oriental influences, (such as Assyrian, Chaldean, and Sassanian), Byzantine influences, and Western (Neo-Latin) influences. He might have added three more, namely:—Indian, Chinese and Coptic influences. But, to do him justice, he has included Indian and Chinese influences under the head of Persian because Persia was in pre-Islamic and early Islamic days, the meeting ground between Indian

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and Chinese traditions on the one hand and Western traditions on the other. What was looked upon in the West as Persian tradition no doubt included many ideas borrowed from China and India, but we should have preferred the latter influences to have been stated more directly and in greater detail, especially as affecting Mussulman art in India and Central Asia. Coptic influences in Egypt have had a wonderful permanence and vitality, and though Coptic civilisation is no doubt a product of Latin or Greek Christian influences as affecting earlier Egyptian civilisations, it might with advantage be treated as a distinct factor especially in view of the brilliant results accomplished by recent Egyptology.

Mussulman architecture naturally divides itself into five schools. The basis of division is geographical but it serves to emphasize the special points which differentiate Moslem architecture in different countries. The geographical division does not necessarily follow political divisions as they exist at the present day, or as they existed in earlier historical ages, but they mark a definite line of cleavage between bodies of ideas that prevailed in different tracts of the Moslem world.

The first school of architecture is the Syro-Egyptian. Egpyt was from the earliest times closely connected with Arabia. The Prophet's own life and history have many points of contact with the country across the Red Sea, while his journeys to Syria brought him directly into touch with the movements in art, commerce, and social life which prevailed in that part of the Roman Empire. The three countries, Arabia, Egypt, and Syria are, therefore, closely connected from the earliest history of Islam and the architecture they developed has similar characteristics. The decorations also are derived from traditions which held sway through many dynasties and empires and were affected by many migrations of nations; but those floating artistic conceptions form on the whole a body of ideas sufficiently definite to give rise to a school.

The second school of architecture in the scheme is the school of the Mogreb, or Morocco. Perhaps it would be more accurate to call it the African school. Its main features were developed in Tunis, Algeria and Morocco, although its finest results were achieved in Spain, and many of its most interesting monuments are to be found in Sicily. This style is marked by

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the predominance of Berher ideas as affected by the Roman African civilisation. The remarkable feature of this school is the prevalence of Corinthian capitals on the pillars. The arches used are also more massive, and a square tower like the famous tower of the Grand Mosque at Tunis is a characteristic feature, possibly derived from Jewish traditions.

The third school to be mentioned is the Persian school, chiefly distinguished from the other schools by the greater freedom with which animal forms were used, on account of the Protestant nature of the Shia revolt against the extreme puritanism of the orthodox schools of Mussulman jurisprudence. It must be remembered too that of all Mahomedan countries, Persia has the most continuous history of institutions, and preserves in its centre of gravity a more stable coherence than any of the other kingdoms and dynasties which have left their mark on Islam. The Persian race is tenacious to its ideals. Persian civilisation has derived its earliest impulses from Chaldæan and Mesopotamian civilisations. The Sassanian dynasties also contributed greatly to the art history of Persia. All these influences were subsequently incorporated into Mussulman art. The Persian school, moreover, has been the focus from which radiated many of the best ideas which are to be found in Muslim architecture in Southern India as well as in the Mogul architecture of Northern India. The Central Asiatic States of mediæval Islam were direct heirs to Persian ideas in literature, politics, and art. Persia has also, since its conquest by Seljuk and Osmanli Turks, greatly affected the institutions and arts of the Turkish dynasties. Bearing these considerations in mind, perhaps Persian art deserves a more careful and detailed study than the art of any other Islamic nation.

The next school of Mussulman architecture to be considered is the Ottoman school of Turkey in Europe and Asia Minor. As already stated, Persian influence greatly helped in the formation of this school during the Seljuk dynasties. When the Osmanlis succeeded to them they also carried the early art of Konia to the more Western cities which they founded on the confines of Europe and eventually in Europe itself. This school was most directly affected in its later stages by Byzantine architecture and many of its most famous mosques are Christian churches converted for purposes of Mussulman

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worship. Many of the mosques that were built entirely by Ottoman Mussulmans shew clearly how far the forces of assimilation and imitation had done their work in developing the best examples of Ottoman architecture. Perhaps it may be added that this school is a living school in a far truer sense than any of the others, although even here the vitality of its ideals has been affected by incipient signs of decay.

The fifth and last school mentioned by M. Saladin is the Indian school, with which he lumps together the schools of China and the Far East. Perhaps this grouping together is not strictly speaking logical, but the materials for the study of Mussulman-Chinese architecture are few, and until they have been examined in further detail it will be impossible to form any definite conclusions as to the peculiar characteristics of the Chinese school. The Indian school of architecture is naturally the one that interests us most, and perhaps it is on this branch of the subject that M. Saladin's valuable monograph requires most to be supplemented. His account of this school is based mostly upon Fergusson's admirable *History of Indian and Eastern Architecture*. But it must be remembered that later researches have been made and published in India, and that there is a larger literature on the subject than that which has been given in M. Saladin's bibliography.

M. Saladin in his preface candidly invites criticisms or suggestions. His attention might be called to the monographs on the architecture of Jaunpore, of Lahore, and of Gaur in Bengal, and the books published on Delhi, Agra and Fatehpur Sikri, after those which he has consulted. At page 40 M. Saladin expresses the opinion that Christian Churches, derived from Roman Basilicae with many naves, suggested to the Mussulmans the plan of their earliest mosques. This appears extremely doubtful. The plan of the Kaaba at Mecca has always been understood to have been the first prototype of the Mussulman mosque throughout the world. It is perfectly true that Christian Churches have been utilised by Mussulmans for their mosques in lands conquered from Christian nations, and in such cases the plan of the Church has often been the basis for the plan of the mosque, even where the Church has not been bodily converted into a mosque as at St. Saphia in Constantinople. But these influences are merely local and cannot be

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said to have largely or universaly influenced the plan of the mosques in the Mussulman world. The profuse illustrations with which the book is furnished are a specially commendable feature of the book, and it is a pity that there is not an index of illustrations for convenience of reference. Such an index would materially enhance the value of the book in the hands of an earnest student. This remark applies to M. Migeon's volume also. The spelling of some of the proper names is also open to exception. For example, what he calls *Takt-i-Kesra* should be *Takht-i-Kesra*. The difference of the letter is not merely a pedantic distinction but denotes a clearly marked difference in the pronunciation of the word. At page 584 M. Saladin speaks of the principal mosque at Fatehpur-Sikri as *La Mosquee Dourga*. This would suggest that it was a mosque called after the Indian goddess—Durga. As a matter of fact, it is nothing of the kind. The name is probably meant to suggest the *Dargah mosque*, so called from the shrine of the Chishtis, around which the whole architecture of Fatehpur-Sikri is grouped. It must be understood that these remarks are made in no cavilling spirit but with an earnest desire to help in the further development of the task of which the first sketch has been carried out so admirably by M. Saladin.

When we come to discuss the plastic and industrial arts as treated by M. Gaston Migeon, it is more difficult to indicate briefly the mode of treatment. No general conclusions are reached or indeed are possible at the present stage of study. M. Migeon has given a rapid sketch of the history of Mussulman civilisation in the different countries which have been influenced by it. Towards the end of the Indian part of his sketch, he makes an astounding statement. He says that the Marathas crushed the Moguls and Persians at Panipat in 1761. The reference is of course to the fourth invasion of Ahmed Shah Abdali. But the result was signally disastrous to the Maratha arms. They are said to have lost as many as 200,000 men in the carnage that followed. The Peshwa died of a broken heart, and the hopes of a united Maratha Empire were shattered for ever.

M. Migeon treats of painting and miniature and carefully brings together examples of various Moslem schools. The illustrations help admirably in the understanding of the subject.

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The designs and methods of Mussulman sculpture are considered in detail, both with reference to their origin and to the materials in which they were worked—whether stone, wood, or ivory. The art of the goldsmith and the jeweller, as well as the mintage of coins, are considered in a rapid sketch which is followed by an examination of the various kinds of artistic metal work, in which the Mussulmans have so greatly excelled. Pottery and enamel work as well as glass and stoneware are described, and the study closes with a consideration of textile fabrics and carpets. The whole forms a comprehensive resume of the artistic work of the more Westem among the Mussulman nations, but it is somewhat disappointing to find that the Indian contributions to Mussulman art have not been treated with satisfactory fulness. The materials for the study of these are very few in the French language but the admirable comprehensiveness of Sir George Birdwood and Mr. Mukerji, as well as Sir George Watt's monumental account of the Arts Exhibition connected with the Coronation Durbar at Delhi, furnish abundant material in English to shew the value of Mussulman art in India. Further detailed studies on the subject have been published by the Government of India, Province by Province, and it will be found, if all this mass of material were digested, that there is ample scope for the systematic treatment of Indian art and for its comparison with the art of the Mussulmans in the rest of the world. In the chapter on carpets, Mirzapore carpets are not mentioned at all, although the Mirzapore school has turned out some beautiful specimens of artistic colouring and even now occasionally produces works of value. In the chapter on textile fabrics no reference is made to the Indian brocades. The present writer in his monograph on silk fabrics in the United Provinces of Agra and Oudh has fully shewn in detail what splendid material for artistic consideration is produced at Benares and other centres in India. These remarks must not be taken to imply that M. Migeon's work will not be appreciated in India. He is the first in the field of research on the subject of the plastic and industrial arts of the Mussulmans and his own modesty as a pioneer disarms all criticism, and throws into bold relief the amount of sound and thorough work which he has done. If it succeeds in infecting others with the enthusiasm which he has brought to bear on it and which the present writer has felt in reading M. Migeon, it will undoubtedly give an impetus to the study of Mussulman art which should yield the most fruitful results in the future. Our Aligarh research students might do worse than carefully study this book on Mussulman art, as it would help to open their eyes to a branch of knowledge which has hitherto been sadly neglected by Mussulman writers.

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THE INDIAN PROBLEM IN SOUTH AFRICA.

By Mr. L. W. Ritch, Secretary, South Africa British Indian Committee (London).

THE seeds of epoch-marking events would in the wisdom of the Gods of times seem to be sown in most remote and least likely soil. To the Anglo-Saxon evolved on a small isle in the North Atlantic it was given to take up the thread of human progress and to keep alight the torch at which the slumbering genius of the East should, in the time to come, be rekindled. It would seem as if that hour had already struck. Once again we witness the birth, or perhaps rather the rebirth, of an Island nation that has already manifested the attributes of a great and intensely vital people. With the rising of the sun of Japan there undoubtedly began a new chapter in the world's history, and ere that chapter be closed, many a modification in the bearing of West towards East will have been found necessary and it is to be hoped, will have been freely adopted. To no people is this matter so important and so momentous as to us who have the honor to be members of the British Empire, an Empire embracing peoples in almost every stage of evolvement, peoples differing in religion, ideals and physical complexion. However slowly the mills of God grind, grind they do, and our knowledge of the causes that lie at the back of the phenomena that present themselves to us is so painfully small that he would be a bold man who denied that Providence may indeed have brought together such heterogeneous elements as are contained within the fold of our Empire so that out of their interaction—not necessarily physiological in character—might be born a species combining the best qualities of both.

In the penetration into India of the Englishman and his remarkable zeal for colonisation of the past five centuries it is perhaps not unreasonable to see the action of forces of a truly missionary character. To have carried the light of a new and virile civilisation into quarters of the globe whose peoples were sunk in the torpor of degeneracy, to have stirred into life the smouldering embers of self-consciousness, to have redirected the halting steps of those to whom the way was forgotten, is truly

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to have performed no ignoble service. That such motives have, in the past, inspired those Englishmen who were privileged to strike the key of the nation's action, there can be little doubt. The missionary spirit is the spirit of sacrifice, the spirit of giving, of leavening the lump, and irrespective of more or less faulty execution, this irreproachable ideal has, in the main, been the dominant one hitherto. The conduct of pioneers towards the subject races in remote lands may not always have been consonant therewith, but the forces at the heart of the Empire have been sufficiently powerful to operate in healthy restraint of excesses and to nurse the slow upward tendency of the new foster-children. More recent years, however, would seem to have brought with them a change of tone, due doubtless to the robustious growth of what it is now the fashion to call, no longer colonies, but sister "States." The tendency, nay, the avowed determination on the part of the colonist, more especially of the colonial-born, is to maintain the lands over which he has dominion as a 'White man's country' which term, in its true nakedness, means that he, the White man, shall alone be privileged to exercise the fullest ownership rights in respect of them. Much may be forgiven a people actuated by unselfish motives, however rudely their work be carried out. But once the whole character of that purpose is changed, once the canker of racial exploitation usurps the place of true government the knell of that peoples' doom is sounded, the seeds of disruption have been sown. That such a policy of racial selfishness in our colonial committees has arisen since the granting to them of Responsible Government, a policy in face of which the Mother State once powerful to check now stands confessedly impotent, is being evidenced on every hand but in no case more remarkably than in South Africa.

In Canada and Australasia we witness the spectacle of a handful of "Whites" monopolising continents which they themselves are unable to develop, but which from motives of "self-protection" they declare shall not be available to certain subjects of the Empire who in many cases are naturally even better adapted to their development. The rights of property so applied can scarce amount to less than a *reductio ad absurdum*. The maxim *sic utere tuo ut alienum non laedas* has herein a special significance. Moreover such an attitude amounts to a challenge which must some day find an acceptor.

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In South Africa the situation is complicated by the fact of a large and growing indigenous population, *plus* a considerable number of settled immigrants from Asia. There the "White man's country" doctrine would appear to be particularly incongruous. The Bantu races of the sub-continent are virile and admittedly amenable to the influences of European civilisation. Long association with European settlers has had the effect of quickening their evolvement and to-day a goodly proportion have been so far awakened to their own possibilities as to call out, with no little persistence, for a larger measure of education and recognition. Towards this spirit the attitude of the European colonist can scarcely be said to be sympathetic. The doctrine that the native should furnish the unskilled labour for the industries presided over by White men, would seem to have taken firm root. Almost throughout South Africa, with the exception of Cape Colony, whose example is looked at askance by her neighbours, the native is wholly unrepresented politically, and legislation when it touches or affects him at all, almost invariably contemplates him as helot and convenience to his White overlord. His education, it is felt, should be limited to that degree which would just qualify him for menial service. Any tendency to rise beyond that should be firmly discouraged in his own interests. One hears much of the dangers of Ethiopianism and of the unwisdom of "pouring old wine into new bottles." Examples of superficiality are pointed to as proof of the general incapacity of the Black man to truly assimilate White civilisation, forgetful of the fact that the hobbledehoy stage is invariably unlovely. How this concept of a 'White man's country' artificially produced by the permanent helotage of a ten-to-one majority of virile and awakening aboriginals is to be translated into practical politics and maintained, is not so easy to perceive. That it likewise contains the elements of racial collision and conflict can hardly be doubted. The conduct of the Transvaal and of Natal towards their settled Asiatic population is all of a piece with the native policy. Indeed it is almost certain that the anti-Asiatic attitude is, to a great extent, a corollary of that policy. The South African politician regards with disfavour the introduction of an alien coloured element largely on the ground of his dangerous influence upon the quickening self-consciousness of the native. During the

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recent struggle there were not wanting frank admissions that the disinclination on the part of the Asiatics to submit unquestioningly to the dictation of the 'Whites' was calculated to react dangerously upon the native mind. The question of colour is thus seen to occupy pride of place. Curious as it may appear to those whom distance enables to see in truer perspective, the fact of prejudice, deep and unshakable, based upon the matter of colour alone excites no surprise in the Africander. The Grondwet of the Transvaal Republic laid down as a fundamental article of its constitution "that there should be no equality between white and colored." Trade jealousy and an ignorant intolerance of unfamiliar customs and manners have contributed largely towards the anti-Asiatic antagonism. The presence of indentured labour—Chinese in the Transvaal and Indian in Natal—has likewise furnished much fuel to the racial fire. White labour, if not presently assailed, feels itself potentially threatened. The recent success of the Asiatic passive resistance against the Transvaal Registration Law, while it undoubtedly raised the community in the opinion of a section of the Europeans, has seemingly but strengthened the determination of the several colonies to either rid themselves altogether of their Asiatics or else to reduce them to the dead level of the native. A party leader recently delivered himself of the view that coloured immigrants should be given no rights beyond those enjoyed by natives. It should be remembered that the disabilities imposed upon Asiatics by the late Transvaal Republic have never been removed, so that "taxation without representation" is still true of British Indians who are moreover incapable of owning fixed property save in locations set apart for them, to which they are furthermore liable to removal. The Indian opposition to the Registration Law was justified partly on the ground that there was reason to suspect that registration would at no great interval be followed by compulsory removal to locations. The experiences of the Indian community in 1903, when locations, in some instances miles away from the towns, were marked out and the Indians ordered to remove to them, may have afforded reasonable excuse for some such suspicion. Like the law itself, the locations still exist, and telegraphic news is just to hand to the effect that the new draft Gold Law of the Transvaal embodies a clause which will operate to deprive Indian

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merchants and other traders of their right to trade in Johannesburg and other towns situated in the mining area, save in locations.

Natal confessedly owes her prosperity, nay, her very existence to the labours of the patient and poorly recompensed Indian coolie. For forty years Natal has drawn on India's manhood for her own physical upbuilding. To-day the Colony feels itself capable of dispensing with India's assistance. Perhaps the coolie labour with power to repatriate the used-up corpus might still be tolerated, but public conscience in England, if not within the Colony itself, is sufficiently sensitive to revolt against such a proposal which, however, has not infrequently been submitted for sanction to His Majesty's Government. The Indian trader must, however, be got rid of at any cost, and so news comes to hand that a Bill is to be introduced at the next session of the Natal Parliament with the object of repatriating—or expatriating?—Asiatics during the next ten years, always allowing compensation where vested interests are disturbed. Far-reaching as this decision may be, the blow to those immediately concerned might be tempered by the qualifying element of compensation were it not for the existence of a law, the Dealers' Licenses Act, which virtually empowers Licensing Boards established in the several districts of the Colony, to withhold in their absolute discretion, renewals of existing shop and other trading licenses. These Boards are not infrequently composed of local European shop-keepers, themselves, the bitterest opponents of Asiatic traders and when the fact is recalled that last year no less than thirty renewals of old established and reputable Indian shop-keepers were refused in one district alone, and that a similar policy has already been initiated this year, some idea may be gathered of the probable value of the compensation clause above referred to.

The disabilities herein specified by no means constitute a complete list; rather are they suggestive of the general attitude of the European Colonist towards the Asiatic. Whether such attitude can be maintained indefinitely, time alone will show. This at least is certain that it is a complete reversal of the principle which guided the original building of the Empire and that it is being maintained without any regard for the welfare of that Empire as a whole and in the narrowest and least Imperialistic spirit.

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THE UNITY OF ASIA.

By Mr. V. B. Mehta, Bar-at-law.

IT has been the fashion for about a century for Europeans to write, and for Asiatics to accept, that Europe has always been an inseparable unit, an indivisible entity, whilst Asia never had any unity at all. Europe talks glibly of the Greeks and the Romans as being the direct ancestors of modern European civilization. We do not wish to discuss here whether there is any truth in this assumed continuity of history in Europe from the time of the Greeks to the present day. Suffice it to say, that the live Greek civilization in its full strength never influenced Europe, for the very names of Plato, Aristotle, Homer or Sophocles were unknown in England or France, long centuries after the Greeks had become an effete race. The Romans managed to subjugate and colonize a great part of Europe but they flourished and faded there, without helping the conquered races, very much in their development. For, after the degeneration of Rome, we notice that the Europeans began their slow work of civilizing themselves and it took them over a thousand years to come up to anything like a civilized mode of thinking and living. Thus, in what is called the ancient European history, a very small part indeed of Europe was civilized. The Greek civilization was like an oasis in a desert. The Roman influence may be likened unto a sea which had covered up the Sehistose rock, impervious to water, of European barbarism. A little political unity did exist under the Roman Empire, it is true, which was changed into some sort of spiritual bondage, when the successors of St. Peter became more powerful than the successors of Cæsar. These are called the "Dark ages" by the westerns, as if there had ever been bright Ages in England, France, Germany or Spain before or after those times till the sixteenth century.

From an amorphous, protoplasmic mass, Europe began to take shape of some sort by what is called the "Renaissance" period. The groundwork of modern European civilization was prepared by the influence not so much of the Greek or the Roman but of the incomparable Moor. The unity, not altogether imaginary, which exists in modern Europe was due at

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first to a common religion. It was Christianity which brought together the heterogeneous races of Europe for resisting the advance of the Moslems. It is strengthened now by co-operation in scientific inventions and the exchange of artistic and philosophic thought between men of different European countries. The unity non-existent at one time became a shadowy figure at first, which was gradually transformed into substance and has only now become a nervous reality.

Asia is one in spite of her differences in races and languages. She is quickened from India to Japan and from Arabia to Turkey by the high spirituality and the vastness of her conceptions. She is bound together by the bond of imagination before which any other kind of bond is naught. Race differences count for nothing whether in Asia or Europe. The Teuton learnt a great many ideas from the Latin, the Slav from the Greek in the west, and so in the east, the Indian learnt from the Arab, the Japanese from the Hindu, the Persian from the Babylonian. Aryan and Semitic and Mongolian are mere words that are distinctions without any really great differences. Even in the matter of the difference of languages, Asia is in nowise worse off than Europe. There is almost as great a difference between the Russian and the Celtic, the Hungarian and the Spanish as there is between the Chinese and the Arabic. Just as there is in Europe a grouping of languages into the Latin stock, the Teutonic stock and so on, so we might put the Chinese, the Japanese and the other non-alphabetic languages into one group, the Aryan languages into another group and the Semitic languages into a third group. These linguistic groups all tend to merge into one another by the fact that there are numerous Sanskrit words in the Mongolian languages like the Chinese and the Japanese through the influence of Buddhism and there was a large influx of Persian and Arabic words in the Indian vernaculars from the time of the Mahomedan conquest. There is the same mixture ethnologically. The Semitic and the Mongolian united with the Aryans in India and Persia, and obliterated these superficial ethnic and linguistic differences.

It was the unity of religion in Europe, as we have already said, which was the first cause of the modern European concert. From this one fact weakly grasped, European writers talk with Teutonic vehemence about the eternal unity of Europe and the

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eternal disunity of Asia. They say that Asia is divided into four distinct divisions by four different religions, namely, Hinduism, Buddhism, Mahomedanism and Zoroastrianism and all good feeling between the followers of these various religions is an impossibility. Now what about Europe herself ? In ancient Europe, the Greeks and the Romans had a sensuous polytheism in common but the rest of the European countries had their own savage ways of interpreting the world riddle, which had nothing to do with the classical mythologies of Greece and Rome. Then Christianity went from the East to unite them all, and after centuries of bloodshed a certain kind of unity was created among European powers seventeen hundred years after the founder of Christianity had left this mortal world ! Turning to Asia, we admit that in early years the followers of Islam in the fulness of their enthusiasm persecuted the Zoroastrians, or the Hindus, just as in Europe the Romans killed the early Christians by thousands and afterwards the Christian massacred the "Pagans" by hundreds of thousands. The Moslems wanted to realize the Asiatic or rather the world-unity by converting every one to Islam. Once a Christian or a Hindu adopted Mahomedanism, he was admitted into the great democracy of the "True Believers," and there was no obstacle afterwards to his occupying the highest posts in any Moslem country. Race differences did not count for much with them. But even the Moslems, after settling down in a country for some time, learnt how to tolerate creeds other than their own religion. In Spain the Caliphs of Cordova allowed their Christian subjects to worship in their own way. In India with the exception of Aurangzebe, who had strong Moslem ideals, there was the greatest possible religious toleration under the Great Moghuls. Faizi, the brother of the great Abul Fazl, at the court of Akbar, started the great eclectic movement among the Indian Mahomedans and then the whole Indian world followed his spiritual light. It was from his days that we learnt that Buddhism being an offspring of Brahmanism is allied to our Vedantism, whilst the religion of Zoroaster has strong affinities with the Vedic religion of ancient India. Mahomedanism, which is outwardly more related to Judaism and Christianity is connected psychically with Hinduism through Sufiism which might be defined as an emotionalized Vedantism. Thus, we see that through the various faiths of Asia runs a thin thread unit-

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ing them one with the other, turning the apparent disunity of Asia into a psychic harmony.

Side by side with the spread of religious ideas, there was a constant intercommunion in matters intellectual, emotional and imaginative in Asia. We have never been so exclusive and have never been living in water-tight compartments as the European socialists think. A more mischievous and absurd theory could not have been coined to defame the Oriental world. There was a great deal of intercourse in early times between India and Persia. The art of Persepolis influenced some of the architectural details of the Hindu temples. Everyone knows that the game of chess, originally invented in India, was borrowed by the Persians from this country and from Persia it spread throughout the two continents, and to-day we find chess-players in India, Japan, Turkey, England and America ! !

The Babylonian and the Assyrian, the two great extinct civilizations of the East, influenced and were influenced by India also. The student of Hindu architecture knows that the Assyrian style influenced the ancient Hindu style considerably. The Hindu mythology is akin to the Babylonian Pantheon in certain respects. The Babylonian Romman, the God of rains and thunder, is the Hindu Indra whilst Nusku, their fire-god, resembles the Indian Agni. Again, the Babylonian creation epic tells us that in the beginning all was water, which was also the belief of the ancient Hindus. In astronomy, we are told that the Hindus derived their knowledge of the twenty-seven constellations (*Nakshatras*) or mansions into which the moon's orbit is divided, from the Assyrians. These Assyrians and Babylonians were Semitic races influencing Aryan India, just as other Semitic peoples like the Phœnicians and the Hebrews passed a great many of their ideas into Europe, the former by their influence on Greece mostly, the latter through Christianity.

Now we come to the mutual relations of the Indo-Chinese group. It includes Ceylon, Java, Burma, Siam, China, and Japan. The soul that unites them, that makes them thrill with a sense of unison, is Buddhism. China, the centre of a great and original civilization, was getting accustomed to the worldly wisdom of Confucius and with the natural longing of an Asiatic temperament yearned for impassioned communique with the central Motive of this Earthly Show. Laotze had prepared the ground

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in his country for the reception of such ideals. Whether Buddha was an Aryan or not, whether he was born in Nepal or elsewhere, does not matter here. Anyhow the master's words were carried on the wings of the wind to all parts of Asia, to Syria, China, Siam, Korea and from Korea to Japan. This was the age of the domination of Asia by India. We shall now show in brief the great influence that she exercised over the world. We might dismiss in a few words the uncreative countries which were mostly the passive recipients of the Hindu civilization. Thibet, Java, Burma and Siam are half Hindu and half Chinese. Some of the Siamese put on a dress akin in some respects to that of the Hindus. They speak a language with a large admixture of Sanskrit words and more allied by blood to the alphabetic languages of the world, than to the ideographic languages of China and Japan. Nepaul, inhabited by an Indo-Mongolian race, shows among other things a most curious mixture of the Hindu and the Chinese styles of Architecture.

A full knowledge of the history, literature and the art of China and Japan, is essential to the proper understanding of the extent of Indian influence there. Our ideas went there chiefly through the religion of Buddha, whilst the Mongolian ideas were brought here through lands lying midway between the two great representative countries of the ancient Asiatic civilization.

Some of our tribal ideas had taken root even in Pre-Buddhistic Japan among the Yamato race, who conquered the islands of Japan from the aboriginal Ainus. Through what sources they received them, it is difficult at present to ascertain. But we do read that they cherished the idea of the descent of human families from the Sun, which reminds the Indians of the Solar dynasty of their hero Rama. The Emperor of Japan, Mutsu Hito, claims his descent from a sun-goddess and the banner of Japan bears the sun, which puts us in mind of the fact that the Sun is the regal insignia of the Ranas of Chitore.

The Indian influence which penetrated into Japan by the eighth century of the Christian era gave rise to her monk-class and moulded her warriors. The Japanese monks were and are even now exact copies of the *Sannayasis* of India in their way of living and mode of thinking. The Samurai (as the warrior-caste in Japan is called) attained their full stature, long after Buddhism had permeated through the Japanese society. They

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were in their full flower from 1200 to 1400 A.C. Their code of honour known as "Bushido" comprised such virtues as honor, loyalty and simplicity of life which the Rajputs of old practised in this country. The Brahmanistic influences in the formation of Bushido are quite obvious to every student of ancient Indian history. The greatness of the Hindu ideals has been shown in a very effective manner by these Samurai to the European world, and more especially to Russia during the years 1904 and 1905.

In architecture, we have been told that many temples at Nikko in Japan bear the impress of Hindu influence. In sculpture too, we are united with the Far Easterners by the bond of symbolism. All Symbolic Art wishes to convey the idea of infinity by some means or the other. The method differs but the search after the same ideal is the uniting bond. The Greeks with their over development of common-sense went in for what they called "harmony" in art which really meant the subordination of imagination to intellect. The appeal of the Greek art is only to the eye and not to the soul ; the Egyptians, the Chinese, the Japanese and the Indians exaggerated at times the size of things to represent infinity and their vast conceptions embodied in stone or bronze stand as symbols of the eternal yearning of the human soul. Whether we look at the great statue of Rameses II, or of the Kamakara Bouddha, we feel the force of the immensity of vision that glimmered before their creator's mind.

When the Europeans write anything about ancient India they bring in the Greek civilization and try to demonstrate its influence on Indian art. We are glad to say that, what they call the Græco-Buddhist style, soon died out in this country. India again became thoroughly Oriental in her conceptions. Several centuries before the birth of Christ, a great Asiatic art was aflower, as Mr. Okakura tells us, whose influence reached Greece and even the west of Ireland. In the East, the Phœnicians, the Egyptians, the Indians and the Chinese, were equally its creators and its recipients. A comparison of the Hindu sculpture of different periods with the contemporary Southern Chinese art would prove beyond doubt the absurdity of magnifying the importance of the Hellenic influence in Asia. That there was constant intercourse for long centuries between India and China

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is also proved now by the excavation of the sand-buried ruins of Khotan in Central Asia where there are distinct traces of Indian influence in Art and Literature. The manuscripts found in the extinct Kharoshthi language there prove beyond doubt the wide expansion of Hindu ideas. There are still preserved in the Buddhist shrines at Daudan-niliq frescoes which were executed at about the same time as the paintings in the Ajunta caves. This genre of painting reached the "Middle Kingdom" in about 700 A.C. and influenced the art which flourished there under the Tang dynasty.

There are many other Hindu influences in the development of the Far Eastern civilization which we need not discuss here. In the realm of religious thought the *Jodo* sect in Japan is allied to the Indian *Vaishnavism* and the *Zen* sect of the Japanese Buddhists venerated all the ideals of the *Yogis* of this country. Even in music, we find that the early dance music in Japan known as the *Bugaku* music was moulded by the Hindu system of music.

A stringed instrument (used there I believe by the Geishas), known as Biwa is an offspring of our "*Vina*." It is not yet a settled point how far we influenced or were influenced by China in the medical and other sciences but there can be no question now, we hope, of the long intercourse between India and the Far East, in the past, which brought about a desirable fusion of the Aryan and the Mongolian civilizations.

Let us now turn to the last great movement in Asia, the effects of which were felt in the whole world, till the 18th century at least of the Christian era, and whose product is not even now an inconsiderable force. The influence of Mahomet was the uniting bond of the scattered Arabian tribes. He was the revealer of their strength, the chivalry of their nature and the incomparable sense of art that lay dormant in them in the deserts of Arabia. They were joined later on by other tribes like the Mongols, the Tartars and the Turks who helped them in spreading the great monotheistic religion of the world.

With their unparalleled valour, the Arabs combined great intellectual and imaginative powers. They learnt zealously all that the conquered races had to teach them and then combined in a grand synthesis the Chinese, the Persian, the Indian, and the Greek civilizations. There never has been a more eclectic

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people than the Moslems. The astronomy of the Indians and the Greeks, the medical science of India and China, the philosophy of the Hindus and the Greeks were taught at Baghdad, Cairo, and Cordova. In the beginning, when they were yet in the assimilative stage, they were helpful in spreading over the whole of the East, the wisdom of different Oriental countries thus making them feel the unity of their vast continent.

The influence of the Moslems over the world is unforgetable and indestructible. They built innumerable observatories in different cities for astronomical observations. They encouraged the study of mathematics. Their architecture which at first was influenced by the Byzantine and the Persian styles slowly assumed a shape and a spirit of its own, unsurpassed for boldness of conception and delicacy of execution. We might call it a marbled music, so varied are the notes that imagination hears, in looking at it. It went to Egypt and Algeria, then passed through Samarcand and the whole of Central Asia, and finally came to Persia, Afghanistan and India. All that is ethereal and fairy-like in Indian architecture is due to its influence. From the Punjab to Travancore, the Arabic influence modified the Hindu ideas of æsthetics and without it the Taj, the eternal pride of India, would not have existed.

In Persia, a new race was formed by the fusion of the Arab with the Aryan. Firdusi, Hafiz, Sadi, and other immortal Persians were the offsprings of this glorious mingling of different Asiatic bloods. In India, Persian became the Court language and influenced considerably the Hindu mind. There were many Hindu poets in those days who wrote poetry with a Persian soul in it. Almost every vernacular language of India is tinged, we might say, with the influence of Arabic and Persian.

The Arabian philosophy in general worked for the spirit of rationalism, but in Persia, the spread of Indian philosophy through the Moslem unity, produced the most poetic philosophy that the world has ever seen, namely Sufiism. Indian thought not only influenced the Persian mind but was carried into the Western continent by Averroes and other Arabian writers.

We have considered up to now different groups of Oriental countries which were under a common influence at different periods of history. Now we shall take Asia as a whole and show how she kept up fighting with Europe continuously. Going back

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to the dawn of European history we find the conflict of the Persian and the Greek. After making allowances for the exaggerated accounts by Greek writers of their own victories, we have to acknowledge that the Persians failed to turn Greece into a province of their Empire. The reason of their failure is attributable to the fact that the Greeks were defending themselves in their own country against the Persian army which had come quite toil-worn all the way from Persia to the borders of Europe. Self-defence in one's own country is infinitely easier than an attack in a strange country and so it was no great humiliation for leaders like Xerxes to have retired.

Alexander "the Great" did certainly take the offensive for the first time in Greek history against the Persians and humiliated them in their own country. But this feat of his does not entitle him to be called by the proud and hollow title of the "Conqueror of Asia." He was very much less of a conqueror of Asia than Attila was of Europe! To humiliate one Asiatic Empire out of many is not conquering the whole continent! The vast Empire of China, the Empire of Japan, the Kingdoms of Siam and Arabia had never even heard of him. He came to India but he found the Hindu soldiers so magnificently trained that he retired without conquering this country. It has been suggested that his soldiers refused to move onwards, but even a school boy knows that no soldiers have ever been known to disobey a conquering leader! It is despair and discontent due to defeats and not success that brings about a mutiny in an army!

Then we come to the Punic wars. Carthage represented the East and Rome was the representative of the West. Carthage, it is true, was finally wiped out by her rival but not without performing deathless feats of arms. The Carthaginian navy was the largest and the most powerful on the seas at one time and such was the magnificence of it that two thousand years after its extinction the memory of its deeds inspired the brush of Turner in England. On land, great as she was under Hamilcar, she rose to the supreme height of military glory under Hannibal, the greatest leader of ancient times. The battles of Trebia and Cannæ have been pronounced to be unapproachable victories by even Napoleon himself. Rome crushed this one Oriental State out of existence and she paid bitterly for it. There were

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continuous wars between her and Persia in which she lost several territories. In one battle, the Emperor Valerian (I believe) was taken prisoner and was forced to kneel at the feet of the Chosroes. Then came the floods of the Huns from Asia over Europe. Under the terrible Attila, Europe was lying, through terror and defeats, on the point of death, when the death of the Hun hero restored her to her health.

The Mongols and the Tartars were warlike races living in Central Asia, who had not been given a chance to show themselves off against the world. They were waiting for a hero to lead them on and they felt the blood coursing faster in their veins with the birth of Genghiz Khan. After conquering a great part of Asia, this great Mongol poured his men into Europe, laying Russia, Poland and Hungary at his feet. Under his grandson Baton, the limits of his Empire in Europe were still further extended. We read how the Russian nobles had to go every year with rich presents to the Court of the Khans in Manchuria whose vassals they remained for several centuries. The result of the irruption of these Central Asian tribes was that even till this day Russia, Poland, Hungary, parts of the Balkan Peninsula and Turkey are occupied by them. Tamerlane did not conquer directly very much of the Western continent. He was master of Russia and had accepted the homage of the Byzantine Emperor. But the fact that he worsted Bajazet I who had routed three combined European nations of Nicopolis shows the ease with which he could have overrun the whole of Europe.

A revolution is produced by a single man in most cases. A dormant society does not always wait for the slow process of evolution but for a single man who transforms them altogether by his individual genius. Mahomet, born in the deserts of Arabia at the proper time, combined the various tribes of his country, who issued out of their desert homes with the strength and majesty of a mighty desert wind. The rapidity with which they conquered cities, countries, and continents has never been surpassed in human history. Their enemies say that they were so wonderfully victorious because Rome was decadent at that time. Has not Europe been successful when Asia has been degenerate? Could Europe have done anything at any time if pitched against a Tamerlane, or a Genghiz Khan?

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The Arabs after conquering a great part of Asia and Africa, rushed into Europe. A battle was fought in 711 A. C. in Spain, which gave them the whole Iberian Peninsula. They ruled there till the 15th century with a wisdom hardly equalled in the whole human history. They developed an æsthetic type of civilization which has been the wonder of future ages. Southern France was ceded to them, which also flourished in romantic magnificence. Another Arab army conquered Sicily and Southern Italy.

The Arabs under Khalid and other leaders had wrested Palestine and the adjoining territories from Rome. The capture of Jerusalem roused the religious fanaticism of Europe but in seven crusades against the Saracens, the picked armies of Europeans failed to wrest it from them. The Byzantine Emperors also were continually humiliated by the Seljukian Turks, who had torn limb after limb from the body of the Eastern Empire. Just as Charlemagne had failed to defeat the Saracens in Western Europe, so the Eastern Emperors were unable to stem the advancing tide of Islam. The humiliation of the West attained its climax when Alp Arslan, after a great victory over the Greeks, planted his foot in open court on the neck of the Emperor Romanus Diogenes.

The conquest of Genghiz Khan made some of the Turkish tribes homeless and they went to find their home and fortune somewhere else. Four hundred of these Turks under Ertoghral made their appearance in Asia Minor and under Othman, after whom they were called Ottomans, they made their first appearance before the Western world. Under Bajazet I and Amurath I they made their name as the most terrible warriors that the world had ever seen. The year 1453 A. C. is a memorable date in the history of the two continents when the young Mohmet II took Constantinople and extinguished the Eastern Empire. The Turks became more and more powerful till they reached the zenith of their glory under Soliman the Magnificent, who was lord of the widest and the most powerful Empire in the sixteenth century. His supremacy was acknowledged in Europe by all the leading Christian sovereigns. Many European princes nestled in his court under his mighty protection. Let us not forget also that his navy under the great Barbarossa made Turkey the mistress of the seas in those days.

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Turkey began to show signs of senile decay from the beginning of the 18th century, and Europe has been getting powerful since that time. It is only in the last two centuries that Asia has been really humbled by the West. She is still conscious of the fact that she was once the mistress of nearly the whole of Europe and of the other known parts of the world. The night of her sleep is almost over and the rising sun in the Far East heralds a new time of glory for Asia.

The last subject that we now touch upon in this short article is the influence of Asia upon Europe. The Greeks and through them the Romans borrowed the essentials of their civilization from the Phœnicians and the Egyptians. Then came the influence of the Hebrews through Christianity and thus many Assyrian, Babylonian and Jewish ideas passed into Europe. Christianity modified the whole European conception of life at least for a time. During that period the Westerners were in spiritual bondage to Asia. Then the Moors held up the whole Eastern civilization before them and they began to imitate it. Till the 17th century the Arab physicians were incontestable authorities in the medical science and the Arabic philosophy was the best defence against the pretensions of the Popes of Rome : Albertus Magnus, Grossetête, Abèlard, Pope Sylvester II, (Gerbert of Aurillac), Frederick II, the greatest of the Hohenzollerns and many others were disciples of the Arabs. Thus the seeds of the Reformation in Europe were sown through Oriental influence. Take any domain of modern European activity and we shall find that the fountain source of them all is the East. In very recent times Goethe and Heine were admirers of the Sanskrit literature, Schopenhauer of Indian philosophy, Voltaire of Chinese literature, Hegel and Ruckert of Arabic and Persian literatures, Manet and Whistler of the Japanese Art.

The greatness of Asia is not dead. It will again flower in Oriental magnificence as it did through four thousand years of the past. The Asiatic countries had developed each one of them a separate type of excellence and when pieced together, they form a perfect whole. The Hebrews stand for sublimity, the Indians for deep, abstruse thought, the Chinese for pure Rationalism, the Arabs for an ethereal imagination, the Persians for passion and poetry, the Japanese for a living, throbbing Art, the Turks for supreme valour. Each type of Asiatic civilization is a part individually, forming together with the others the organism of Asia. The future of the East depends on the union of its component parts and once the various nations of the Orient are united together morally, there is nothing that they will not be able to do. A new civilization, born of the melange of her various old ones, combined with what is really good in the present-day civilization of Europe and America, will spread throughout Asia, and the result of it will be as Napoleon had predicted, the domination of Asia over the world, as in olden times.

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INDIA AND WESTERN INSTITUTIONS.

By Mr. Naginlal H. Setalvad, m. a.

WHEN the Nationalist either on the banks of the Nile or on the banks of the Ganges pleads for a grant of representative institutions to his country, the inevitable reply with which he is greeted is that representative institutions on Western lines are impossible in an Oriental country, and that a servile copy of the West in the altogether different conditions of the East would be attended with dismal failure. It would be to some purpose to attempt to examine the speciousness of this contention, and to determine whether these considerations have uniformly guided our rulers in all their dealings with us.

There is an impressive significance in the fact that the Government of India and their masters in England have been driven to realise that the time has come when all classes of the people should be given "a larger share in the actual work of administration and more extensive employment in the higher offices of the State." But the steps they propose to take to give a practical shape to this recognition are calculated not so much to prove as to throw a doubt on their sincerity of purpose. We are told East is East and West is West, and the forms of Government suitable to Western nations can in no way answer their ends in Oriental countries. The Oriental loves one kind of despotism or another, and government of a people by themselves is a meaningless term to his mind. And we are patronisingly informed what systems of polity were in vogue in ancient times of Asoka and in the stormy days of Babar and Akbar and Aurangzebe, and it is taken for granted that while the rest of the world moves fast and changes, the Oriental world remains where it was centuries back. Since the English fought at Plassey, and Governor after Governor added to the possessions of the East India Company, and since the sepoy mutinied and the conscience of our rulers was roused into founding universities and schools for Indians we have had an era of unprecedented intellectual activity. A close study of comparative history, of the teachings of Mill, Burke, Macaulay, and Bacon,

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and of the systems of polity obtaining in European countries, extending over half a century, has made at least our educated classes thoroughly westernised in spirit and culture, till they resemble their forefathers no more than Englishmen of to-day those of the pre-Victorian period. In our ideals as well as our conceptions of duty we are quite distinct from our forefathers; and for good or evil we have discarded our ancient habits of thinking and with them the ancient systems of government like garments that have grown obsolete and out of fashion. Permeated with western ideas of kingly responsibility, having been taught that "Government is a contrivance of human wisdom to provide for human wants," and being quite unable to forget the one lesson of the American War which is writ large that taxation and representation should go hand in hand, we can no longer submit cheerfully to a kind of benevolent despotism that tells us our affairs can be better managed by aliens than by ourselves although our forefathers chose to bless it. The times of Asoka and Aurangzebe have drifted into the forgotten past, and the systems of government obtaining in those days have lost their force and application when the circumstances which justified their existence have vanished. Times have changed and men's minds and modes of thought along with them. Representative institutions have come to be looked upon as matters of right of subject peoples even in the much-maligned Oriental countries, and the Governments that do not choose to recognise this unpleasant fact are vainly trying to stem an advancing tide that must one day come on. It would be true statesmanship to ride on the crest of the advancing wave rather than be submerged while attempting to check its onward march. If it had been a white race in our place, our rulers would have at once recognised that some form of constitutional government must be conceded to us, and that the whole of the authority of our rulers over us must be surrendered to us so that a portion of it may be retained only in name to deceive the outside world. The crowning and suicidal fallacy consists in looking upon the love of liberty and a desire of the tax-payers to have some form of tangible control over the expenditure of their own money as patents of white races alone. If it is no sin in white races to exert themselves to reserve their own soil to themselves, surely it can be none of it in the Indian to wish that India should be

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for the Indians. Canon Scott Holland appropriately asks in a recent number of *The Commonwealth* :—

And why is it that an Englishman is so paralysed by a Nationalism of this sort? What else could he look for? He has poured out upon the East a Literature and a Civilization charged and steeped in the spirit of liberty. Did he imagine that it would not bear its proper fruit?.....

Why then, does he stand there bewildered and indignant, muttering: 'I gave them law and order: I gave them drains: and roads: and bridges: and railways and trams. I gave them everything that could make them feel comfortable and secure. What on earth do the ungrateful beggars want more?

What do they want? Why everything that an Englishman would want. They want to do for themselves what we have done for them.. .....

If they were white, an Englishman could not be blind to this inevitable craving for liberty. Why is it that he always finds it incomprehensible, when brown humanity turns out to be as human as he is?

But the Indian is unfit for self-government in any form. The officials on the spot are never tired of advancing this plea, and the average Britisher who cares to devote any thought to Indian affairs eases his conscience with it. But no one thinks it his duty to demand the data that can support this statement? When was an honest attempt ever made to entrust Indians with Self-Government in even a modified form, and when did the experiment meet with failure? And it is always difficult to determine how the Englishman can gauge our fitness or the reverse for Self-Government, and what are in his view the recognised standards by which he can judge us and our capacity. All the nations on earth that are now enjoying representative institutions did not wait to be thoroughly fit for them before they got them. France, Germany, Japan, and notably Persia, have had to pass through and are passing through convulsions and upheavals before they could settle down into a form of Government to which they had to be sometimes systematically, often violently, trained. As Rev. J. P. Hopps remarked :—

What is wanted is the sense of responsibility, and the sharing of that responsibility by all orders of the people. A nation has to learn Self-Government just as it has to learn everything else: and nothing helps so much as to put the nation, the whole nation, in charge of its own destiny. It is as absurd to say that Nationality must not be granted until the people are quite fit to rule as it is to say that a man must not go into the water until he has learnt to swim.*

* An address to Members of the Brahmo Samaj and others, at Essex Hall, London, on the 25th of January, 1908.

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Even granting we are at present unfit for Self-Government, it cannot be asserted we are doomed to remain ever so. If the Government of India honestly and sincerely intend to govern us for our benefit, and if there be any truth in the high sounding platitude that "Free play for men of all races to attain to the best that is in them, is the principle which British rule has sedulously endeavoured to realise in all parts of the globe, by introducing institutions for the protection of life and property, and for giving all possible scope to varieties of tradition, sentiment, and culture," we must expect our rulers to make every endeavour to train us up to the level of self-governing nations, and make us rise to a true appreciation of the duties and responsibilities of autonomy even on the stepping stones of initial mistakes. And in the entirely changed conditions of the present-day India, it is absurd to try to hunt out a precedent from the storied past on which to model the form of Government that is to keep us bound to an alien race in the present. As Thomas Paine* remarks: "Either the doctrine of precedents is a policy to keep man in a state of ignorance, or it is a practical confession that wisdom degenerates in Governments as Governments increase in age, and can only hobble along by the stilts and crutches of precedents." It is indeed true that with our religious and racial divisions, we present the spectacle of a house almost hopelessly divided against itself, but the elements that can weld different peoples into a large harmonious nation with common aspirations and hopes and objects do exist among us in a dispersed state. A powerful outside influence untinged by the cleavages separating race from race and man from man can create a common basis on which these scattered forces may be effectively converged; and men may forget their local differences and petty prejudices into attachment to the welfare of our country. An alien race that rules our vast country through the agency of our own men and with our own money may not think it to its advantage to evolve a solid and harmonious nationality out of the existing chaos; but with the lesson of Japan before us we can not help imagining what an Indian Government ruling us for our own good would have done for us.

But the educated Indian does not represent the masses that remain unaffected by the storms and whirlwinds that blow over

* *Rights of Man.* Part 2, ch. 4.

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them. Every despot in every country has had to resort to this defence to justify his reluctance to allow freedom of movement to subject races. Whether it is the Austrian in Italy, or it is Lord Cromer in Egypt, the note and pitch are identical. To such men Mr. Morison* unconsciously gives a most effective reply :—

The English-educated class forms whatever public opinion exists in India with regard to political affairs. It is of course true that they form only a microscopically small fraction of the whole population, but yet in the long run it is their opinion which is likely to prevail, because there is no other class which holds any opinion at all on public questions. The great mass of the agricultural population is as yet only concerned with the chances of the harvest, the gossip of the village, or the propitiation of the local ghost; but if ever they so far widen their mental outlook as to admit political conceptions, they will draw their ideas from the intellectual minority above them. In that minority the political opinions of the English-educated reign supreme. The old conservatives, who remain faithful in their allegiance to oriental ideals, have put forward no constructive view of politics and even in social matters they are fast giving ground before the crusading culture of Europe. The political opinions of the English-educated, therefore, seem destined eventually to become predominant in India, not because they are the wisest, but because there is no opposing school of thought to resist their progress; and so it is upon the political ideals prevalent among those who have attended our colleges that depends the answer to the question whether or no India will be content in future to remain within the circuit of the British Empire.

These educated classes far from forming a separate exclusive caste by themselves are drawn from the masses themselves, and are like civilizing stations amid a vast population. The masses look up to them in times of stress and difficulty, and are guided and influenced by their counsel and ideas. It is the educated Indian that often stands between his poor uneducated brethren and official tyranny, and the indifference and contempt with which he is treated by the official classes not unoften deeply offend their feelings. Recently an attempt is being made to dub landed proprietors and Ruling Chiefs as the "natural leaders" of the people, but the masses who can easily see their incompetence to manage their own affairs, can not fail to see through this move. As has been well said by "An Indian" :—

The class of society which furnishes the real leaders of the people—leaders who represent the best interests of the people—is exactly the same in any society, civilised or otherwise. It is the educated and intellectual class, the members of which, either by their own intrinsic intellectual capacity

* On Indian Education, in *The Empire and the Century*.

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or by knowledge derived from a study of the history and literature of various countries, and an observation of their condition and progress, can appreciate correctly the state of their own people, and are able to formulate their exact needs, and suggest suitable means of attaining them, that form the real leaders of the people. They may not be leaders in the literal sense, for a time, for many of them are far in advance of their times, but it is only when *their* opinions are adopted by those who have a following, that progress takes place in a society.*

Under the British Cabinet which consists of six lawyers, the complaint of the Government of India about the prominence of lawyers in Provincial Legislative Councils seems a little bit unnatural. This prominence is in every way deserved and appropriate, and may be found to be existing in almost all civilised countries. As Mr. Bryce remarks:† "Among the organised institutions of a country which, while not directly a part of the Government, influence politics as well as society, the Bar has in England, Scotland, and France played a part only second to that played by the Church." The prominent place occupied in our society by lawyers is only a part of touches and influences we have caught from the west, and is entirely justified by the very eminent services to the public cause performed by them. They form the bulk of our rising intellectual aristocracy, and any attempts to lower them in public estimation are bound to prove futile.

In the economic sphere, this anxiety on the part of our rulers about the unsuitability of Western institutions to Oriental soil has been notoriously absent. England adopted Free Trade about the middle of the last century; and long before that the doors of India had been thrown open to indiscriminate cosmopolitan competition. The East India Company largely imported Indian fabrics into England which competed seriously with English manufactures. The agitation of English clothiers and others was successful in checking these imports by means of crushing import duties, &c.; and the tide was turned by the revision of the Company's Charter in 1813. It literally saddled Free Trade on India and she thenceforth became a large exporter of raw materials and an extensive importer of manufactured products of foreign countries, notably the United Kingdom. Even when Great Britain chose to adopt Free Trade her case

* In the *East and West*, November, 1907.

† *The American Commonwealth*, II, 617.

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was exceptional. "It may be pointed out with truth that the system of unfettered intercourse was opportune for England, because she had reached a particular phase of development as an industrial nation, but that it is not equally advantageous to countries in which the economic system is less advanced. The Free Traders made the error which was so common among the economists of the day, and based on the particular conditions of England, a maxim which they regarded as of universal validity." * The Charter of 1813 began the destruction of Indian industries, and the adoption of Free Trade shut the door effectively against the regeneration of our industries that had been killed. To-day we are battling against severe odds in trying to rehabilitate our industries, and much as *Swadeshi* efforts are accomplishing, our task would be easier and surer of effective results if a system of protection of our nascent industries were adopted by the Government of the land than without it. But here our needs, our circumstances, and our conditions are being conveniently ignored, and Free Trade is being maintained at our ports without any justification, moral as well as economic. It is in the interests of the dominant country to maintain it, and ethical considerations go to the wall when physical ruin would be the result of the adoption of justice and fair play. When all the Governments in their lands are exerting themselves to push their countries' manufactures into other lands, India which is a dumping ground for the factories of Lancashire is having her industries throttled by an Excise Duty which none can defend, by defective railway transport which highly paid departments fail to remedy, by rigorous competition with subsidised foreign manufactures, &c. Even our supreme instruments of production which are our national assets and which should be closely reserved as a preserve of Indians themselves by a conscientious Government, are passing into the hands of European syndicates and white adventurers. The Tariff Reformers are trying to chain us eternally to the production of raw materials for English factories and to make us unfailing consumers of English manufactures. There is no reason why India should not be allowed as much economic freedom as the Colonies, and to choose for herself how high and how strong the tariff walls should be erected. If the Government of India act with a sole eye to the

* Cunningham's *Growth of English Industry and Commerce*, II, 869.

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welfare of the country over whose destinies they preside, our demands can not long remain ungranted.

When we were favoured with the modified form of Local Self-Government by the Government of Lord Ripon, it was confidently prognosticated the experiment would prove a certain failure. It was forgotten that the history of ancient India abounded in examples of such forms of Government, and the idea of Local Self-Government was not wholly foreign to the Indian mind. Since then complaints have been freely made within and without the Anglo-Indian Press that the experiment has not turned out to be as successful as it ought to have been. The finding may be correct, but the blame for such a result can not be attributed to the inability of the Eastern mind to rise to the conception of Western institutions, and the duties and responsibilities involved in their working. Outside a few Presidency towns, the so-called Local Self-Government is more of a grim joke and cruel satire than a living reality. The Government never hesitate to flood Municipal and Local and District Boards with men who would consider it their duty to dance to the tune of the Collector or the Assistant Collector of the District. The Collector interferes even in petty details, and very often these Boards have to take upon themselves the odium and responsibility of a measure, while the inspiration and initiative of it is wholly official. In places where the Collector has neither the time nor the inclination to preside over the Board, an old fossil of a retired Deputy-Collector is foisted as non-official President who considers that when he has attended to the proper lighting and watering of the roads leading to the Collector's residence, the programme of his civic duties has been exhausted. Besides the sources of revenue at the disposal of these Boards are not many and fat; and the responsibilities with which they are burdened are disproportionately great. Under the circumstances there is small wonder that instances of successful Boards are few and far between. If you think Local Self-Government is a Western institution to which the Indians are unused, do not give us only the shadow of it, but try to reproduce among us all the circumstances and surroundings amid which it exists in the countries of its origin. Try to reduce official interference to a minimum, let the Government nominate the best of non-official gentlemen who would not undergo the worries of a popular

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election with its uncertainties to the Boards, make the incomes of these Boards commensurate with their responsibilities, bear with their initial mistakes, show them the right path of duty, and train us to a familiarity with their management through long anxious years, and then pronounce any judgment on our capacity to manage our civic affairs. Not until then can the experiment be said to have been given a fair and full trial.

Not even the blindest admirers of the Government of India can maintain that the sanitation of the people of this vast land is attended to with as much care as in European countries and as it should be. The death-rate of the country has risen abnormally; and while all civilized countries are straining every nerve to improve the sanitary condition of the masses, the attitude of the Government of India is marked by an inexplicable lethargy. Nowadays every civilized Government acknowledges it a part of its normal duties to regulate and insist on the education of its citizens, and expends large sums of its revenue on that head. But the Government of India while they can cheerfully find large sums of money for military expenditure, necessary to safeguard the interests of the Empire as a whole, can not set apart adequate funds to dispel the one notorious disgraceful spot in the British administration—the illiteracy of a major part of the population. The sums spent on the education of the people in the United Kingdom with a population of 41,976,827 persons amounted to £14,429,215 in 1905, and 14,982,922 in 1906; while in India with a population of 294,361,056, the expenditure amounted to £3,209,806 in 1905, and £3,528,558 in 1906. All other countries give a satisfactorily practical shape to a recognition of their responsibilities in this sphere. The following table gives the expenditure per head of population incurred by several countries after instruction :—

	s.	d.		s.	d.
France	5	4	Austria	2	0
Germany	4	0	Holland	4	3
Italy	1	8	The United Kingdom ...	6	1

India ... 0*s.* 1½*d.*

It is strange the Government of India do not choose to draw an instructive lesson from what the Americans have been doing to educate the natives of the Philippines. A narration* of these activities would not be out of place :—

The Archipelago is divided into 35 educational divisions, each of which has a Superintendent, while a superior School Board and Local Boards have

* From the *Statesman's Year-Book*, 1907.

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advisory functions. The teaching staff comprises over 800 American teachers for all grades, and some 400 Filipino teachers on Insular pay, and about 4000 Filipino teachers paid by the Municipalities. English is taught in all the public schools of the Islands, to the number of over 3000. ... Night schools for adults have 25,000 pupils. The central Government pays the American functionaries and teachers ; the Municipalities pay the Filipino teachers and uphold Local School buildings. The annual cost of American teachers, &c., is about 1,220,000 dollars ; of native teachers, about 500,000 dollars. A school for training teachers has been opened, and industrial and trade schools have been established.

Compulsory free instruction of the children of the nation is a Western institution ; and perhaps our rulers may not have been convinced of the advisability of transplanting it on the Oriental soil.*

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* The following from Hamilton's *Life of Daniel O'Connell* would be interesting :—

" In a country where the aristocracy and the landlord class were always prone to absenteeism and if resident, pinned their hopes on the favour of the Government, where the body of merchants, though well-to-do, indeed, and enterprising, was small and almost confined to Dublin and Belfast, the bar became the only body in Ireland capable of taking a prominent position before the public eye. The warfare of the law courts fascinated the Irish as it has never done the English.....But to the Irish, and especially to the Irish peasantry, a trial was an arena, in which wit and craft, eloquence and cunning performed a drama which they fully understood and followed with enthusiasm.... Nor did the bar exist for law and lawyers only. Instead of an antagonism between letters and law, such as the English have always known, the best of Irish wit and Irish letters was to be found among the practitioners of the bar.... But not only was the profession as a profession attractive to a young man ; its connection with Irish politics and especially with Irish popular politics was of the closest. A great number of the Irish Parliamentary leaders were members of the Irish bar, and the public had an access to the courts, which they had not to the House of Commons, under the strict system of Government which had so long prevailed in Ireland, the barrister was almost the only person who had the opportunity of making a figure before the people, while espousing the popular cause. There was no one else whose interest and duty combined to bring him on occasions into conflict with the Government *coram populo*."

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THE ABUSE OF NEWSPAPER READING IN INDIA: ITS CAUSES AND REMEDIES.

By Mr. R. K. Dadachanji, B. A., LL.B.

THE human mind is distinguished by two predominant instincts, the first of self-preservation, and the second of curiosity. Both these instincts are fitted by nature with appropriate appetites, which constantly demand satisfaction. The instinct of curiosity in the mind of man produces the appetite for knowledge. Every man has an uncontrollable desire to know everything about himself in the first instance, and then about others, and about nature, animate and inanimate, and last but not least about superhuman beings upon whom, he has always believed, the happiness of himself and those he loves depends. And where a personal knowledge about any of such matters fails, as it must fail regarding most of them during the infancy of human civilization, the human mind fills up the vacuum by the aid of its imagination and by the same aid induces itself to believe in the truth of the suggestions made by its imagination.

This craving of the human mind for knowledge has been well illustrated in the Biblical account of the fall of Adam and Eve from the Garden of Eden. The forbidden fruit was the fruit of the tree of knowledge of good and evil. And the Bible declared that the minds of Adam and Eve were not constituted at first as the minds of men are. But assuming that the mental constitution of Adam and Eve was identical with the constitution of those who are supposed and believed to be their descendants, it is certain that without any temptation from the serpent, both Adam and Eve would have been irresistibly excited by curiosity to know what the fruit of the tree of knowledge was. And nothing but a knowledge of the taste of the fruit, or of the fearful consequences of its being tasted, supported by satisfactory and acceptable evidence, would have satiated or held in check the curiosity of the Biblical couple.

Thus the human craving for knowledge, for information, for news, is only the natural result of the constitution of the human mind; and the existence of the appetite is both the condition and the proof of the existence and power of the mind. This appetite or thirst for knowledge is, therfore, naturally

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unconquerable, as well as insatiable. Hence newspapers supply a human want which is instinctive and irresistible. They also serve another most valuable purpose. The mind of every man is constantly absorbed in thought about himself, and therefore needs variety in its subjects and objects of thought and diversion from self-concentration. These are supplied in abundance by newspapers which thus go very far in making civilized human life easy and pleasant. But in these days newspapers are not merely vehicles for conveying news, local and foreign. They discharge other and higher functions. They disseminate useful knowledge and information, which is not of the nature of news, strictly so called. They discuss questions of intere t to the public, and try to help the public and Government to arrive at satisfactory solutions of such questions. They provide light reading for their readers. It is, therefore, interesting to trace the origin of newspapers and the development by them of the functions just noted. The earliest known instance of a news-pamphlet, the predecessor of the newspaper, is recorded as of 1498 A. D. But it goes without saying, that the instinct of curiosity of civilized mankind did not remain dormant until the news-pamphlet or the newspaper came into existence. On the contrary it is evident that it is this very instinct which brought the newspaper into being. Before the birth of the newspaper the market-place or any other place of public resort was the centre for collection and diffusion of news amongst civilized mankind. In India, the bazar in every town and village is the place where it is and used to be known that news could be obtained. In Mahomedan Arabia the coffee-house was and is the place where gossip on all subjects should be exchanged. And in civilized Europe in the earlier times the inns and taverns were the places where the visitors discussed beer, wines and spirits along with the events of the day and to which consequently all desirous of obtaining news would naturally turn. In England after coffee became popular, coffee houses were established; and these places came to be frequented by those who were in quest of news. Naturally in pre-newspaper days everybody could not and did not visit the places where news was freely available. But those who had nothing better to do would go about amongst their friends and acquaintances and share with them the benefit of the acquisition of news ade by them. It

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is in this way that the human appetite for news used to be and still is satisfied. And it is obvious that the quantity and quality of knowledge, information, news, needed for the satisfaction of the curiosity of any mind varies with the degree and nature of its culture. Hence in early times the appetite of a civilized mind for knowledge would be much less exacting in respect of the quantity and quality of food demanded by it than the appetite of a civilized mind in later times or in such advanced times as our own.

In Germany it was that in 1615, the first newspaper was published. Political journalism is said to have originated in France at the time of the Revolution. But it is admitted that in England Swift, Defoe, Bolingbroke, Pulteney employed leading articles for shaping public opinion. But whenever or wherever political journalism arose, it is beyond doubt a growth to some extent of the 18th and mostly of the 19th century. And in course of time newspapers became more and more adapted to the requirements of the different classes of their readers especially under the stress of competition. The innovation made by newspapers which has proved most paying to them is the publication of trade and other advertisements. This has been rendering immense services to trade, and has also supplied an important and general public want. It has also made transfers of immoveable property comparatively safer. But the very existence of newspapers, depending as it does on the supply of readers, would be impossible in the absence of readers, in the sense of people able to read and write. In England even in times of Johnson, as he has told us, gentlemen were not ashamed of being illiterate, not knowing to write their own names. In such a condition of the public mind the newspaper would have no reason for its existence. It is, therefore, the spread of education that has really brought newspapers into existence as well as popularity. General public education is thus the mother and the nurse of the newspapers. But we shall see that, unfortunately, the present-day view on newspapers obtaining in India is the reverse, *viz.*, that newspapers are the mother, or at least the nurse, of general public education.

Having traced the origin and history of newspapers, the questions which we shall first discuss and consider are: (I) What are the true uses of newspapers? (II) Are these uses

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subject to any and what drawbacks?

The true uses of newspapers are five, as follows:—

1. They supply local and foreign news of the day; and thus shew or attempt to shew, how current history is being made.

2. They discuss, and allow members of the public to discuss, questions of public importance, and aim at guiding the minds of the public and the Government to what they believe to be correct conclusions on such questions.

3. They provide information of importance to the public at large, and to men of business, and also as far as possible to professional men.

4. They publish discoveries in sciences, arts and literature, etc.

5. They furnish matters for light reading, humourous comments on current events, short stories, etc.

Now the most serious drawback common to these five functions of the modern newspapers though not attributable directly to any fault of its own is that it is necessarily hasty and superficial in whatever it records, and consequently breeds up in its readers' minds habits of hastiness in observation and reasoning and of superficiality in knowledge and thought and consequent mental indolence, laziness or disinclination to go deep into matters and find out the truth or the whole truth after patient and exhaustive search. The only influence that can counteract the production of such habits is the cultivation of the habits of original and independent thought and of the constant study of books.

We shall now deal with each of the five functions of the modern newspaper and point out the drawbacks of each separately.

1. The drawbacks attaching to the use of newspapers as records of current history are as follows:—(I) The notes recorded by newspapers about current events are necessarily hasty and d pend for the extent of their correctness upon the extent to which their sources of information could be relied upon, and which could not be easily ascertained by the reader. It is, therefore, unsafe always to trust to versions of newspapers implicitly. (II) True history aims at ascertaining the true causes and true effects of events. But the relation of cause and effect cannot be ascertained at once and requires a sifting analysis of all the evidence bearing on them. It is not within the province of the writer in the newspaper nor is it possible for him, to enter upon a minute investigation of causes and effects, though

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he will attempt his best to do so, so far as the materials and the time at his command may permit him. (III) True history must give time to human feelings excited for the time being by actions of individuals and events to cool down and must study them at some distance from the time of their occurrence. It is then in a position to take a calm and dispassionate survey of the course of events, and pronounce carefully considered conclusions.

2. The discussions of questions of public interest by newspapers labors under the following drawbacks :—(I) The function of leading articles in newspapers is supposed to consist in passing comments or judgments upon acts of Government or individuals and upon events immediately that they occur or as soon afterwards as possible, necessarily upon whatever data that might be available. There is nothing wrong in this. The public invite and welcome speedy discussion of matters, that interest them and would not care for any belated expression of views. And it would be absurd always to expect exactness and accuracy in the expression of its opinions by the press. But what is justifiable in the newspaper is not at all justifiable in its reader. It is the duty of every careful man of thought to suspend judgment until he is in possession of reliable evidence satisfactorily sifted by him, and to base his conclusion only on such evidence. If he allows himself to lose his mental equilibrium and to implicitly believe in every case that the comments of newspapers are correct, he will create habits of loose and inaccurate thought and reasoning. (II) Every newspaper has to work upon a well-defined policy favoured by its best and most powerful supporters. It has to support or oppose the policy of some particular party of public men or to advocate the views and interests of some particular class or classes of the public. The partisan readers of a newspaper will, therefore, welcome whatever appearing in the newspaper favours his own party. But the majority of the public are neutral and are inclined generally to support what is right and just. Such members of the public have always to bear in mind the bias under which the newspapers read by them form and express their views and in considering such views must make a due allowance for such bias. But unfortunately this is not always done, much less by readers of newspapers in a country like India.

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3. The publication by newspapers of useful information suffers from the following drawbacks :—(I) Such information is necessarily imperfect and incomplete. And for full and complete information the reader must turn to other sources. But readers with loose habits of thought formed by the exclusive reading of newspapers themselves lose sight of these facts. (II) The mind of the man of business or professional man, which should be trained to habits of vigorous search after full and exhaustive information wanted for the purposes of his business is thus often reduced to a state of indolence especially in a country like India.

4. The publication by newspapers of discoveries in sciences, &c., is attended with the following drawbacks :—(I) The information supplied is necessarily superficial, and every reader must know this fact ; but generally owing to the habit of indolence generated by the reading of newspapers he is satisfied with what little information he gets and has not the mental strength to go in quest for more. But it may be objected that any general reader of newspapers has no time and no need to go deep into every question of science. This objection must truly prevail in favour of those readers who have neither time nor need for deeper information. But they are not all. There will still be a considerable number left who may have time as well as need for mastering particular questions more fully outside newspapers. (II) When the newspaper is treated by any reader as the fountain-head of all knowledge, and he is not trained in the habit of seeking exhaustive knowledge in books, his intellect is necessarily dwarfed ; and he will be devoid of all originality and vigor of thought.

5. The matter for light reading provided for by newspapers is marred by the following defects :—(I) It necessarily does not represent the best work in the line and is generally turned out in haste. (II) If the mind be in the habit of being constantly satisfied with a mediocre standard of excellence in literary work, it becomes almost incapable of appreciating high excellence or at least does not often care to seek higher models of excellence and to appreciate and admire them. Hence there is the danger of the lowering of the public standard of estimating excellence in literary art. And in consequence authors also might not make efforts to reach high standards of excellence.

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The questions which we may now usefully turn our attention to and attempt to solve are:—(I) Whether the reading of newspapers is as a fact abused in India for purposes of idle thought and tittle-tattle? (II) If it is so abused, what are the reasons, and what is the remedy for the evil? The first of these questions suggests that the abuse of the reading of newspapers is observable in India particularly and not in England. This suggestion is quite correct and we shall explain the grounds upon which it is based:—(*a.*) In England political power is vested in the people, the bulk of the readers of newspapers. The reports and comments of newspapers are, therefore, of the greatest practical use to them in arriving at correct conclusions on all public questions for which they assume responsibility upon themselves and do not shirk it to the shoulders of the newspapers. On the other hand, in India there being no popular Government, the interest that the public take in the discussions in the newspapers is almost academical only, and they do not care to know, and have no political interest in knowing, how far such discussions proceed on correct lines and consequently adopt the views that they find in the newspapers. (*b.*) In England books are much more valued than newspapers and the publishers and authors of books often make fortunes. Every year numbers of new works and editions of popular old ones are exhausted, but in India original works are rare, and there is no demand for them. The Indians who devote themselves to the constant study of books are comparatively very few. One reason may be that the English people being richer than the Indian can afford to spend more money on the purchase of books. But there are numbers of rich men in India who spend nothing on books. The true reason, therefore, is, that the Indians are for the most part not trained to develop the habit of studying books after their career as students in educational insitutions ceases. This is most deplorable, and the results we observe are the sterility of the Indian intellect, and its self-satisfaction at slavishly imitating the West and borrowing ideas from the West, without teaching it or lending to it anything. We thus see, that there are substantial grounds for holding that there is a marked distinction between the use made in India of newspapers and that made in England and that there is at least a *prima facie* probability of the reading of newspapers being abused in India.

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But we have still to determine—

I. Whether such abuse does, as a fact, take place ?

II. What are the reasons for its existence in addition to the two just given ? And

III. By what means may this evil be remedied ?

That the reading of newspapers is abused in India in the way indicated is substantiated by the following facts and considerations :—

I. The Parsi community in India to which this writer belongs is the most advanced in education, culture and refinement and contains, comparatively speaking, the largest number of readers of newspapers of both sexes. Almost the first thing done by the heads and leading members of a Parsi household of average intelligence of all classes, except the poorest, is the reading in the morning of the latest available newspaper. This by itself would be a sign of advancement in culture and enlightenment, but unfortunately the reading of the newspaper by the Parsi is almost generally abused. Newspaper topics obtain preference as subjects for conversation amongst Parsees inside and outside their houses; and these often drive into the background in individual minds, matters of personal importance. Opinions expressed by newspapers are almost always accepted without question, and also given effect to. If this be, as it is, true of Parsees, much more would it be true of other Indian communities, who are less devoted to the reading of newspapers.

(11) If the reading of newspapers were put to any better use in India than that of idle thought or tittle-tattle, we should have evidence of original and independent thought amongst us in every direction. (*a*) Our Indian newspapers and periodicals which have for the most part to depend upon translations of extracts from English journals, would be innundated with articles upon the greatest variety of subjects written by Indians. We have to turn to the English journalistic literature and observe with admiration the vast variety of subjects dealt with therein in the most interesting and popular manner and language. And if we compare that literature with our own, we must be struck with our own poverty of original thought, and the extreme richness of English thought. (*b*) If there were original thought existing amongst us in abundance, we should find vent given to it in a constant flow of letters to the press containing suggestions of use to the public. (*c*) In England there are

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numerous learned societies formed by men of active thought, who are unceasingly at work for the advancement of human knowledge, welfare and happiness. On the other hand, in our own country we have but a very few such societies, and these too almost as a rule drag on a precarious existence. They gain no support in the form of contributions from our people. This is something which is hardly creditable to our intelligence. It may be objected that our people's minds are bubbling over with original thought, but that they lack time or energy to reduce it to writing. But the only outlet for original thought is writing; and no habit of such thought can ever be developed without the aid of writing. It is, therefore, idle to plead want of time or energy as a defence of mental indolence and sterility. The last question we have to discuss is :—What are the remedies for the evil of the abuse of the reading of newspapers in India which we have spotted? The following remedies may be suggested :—

I. The true uses of newspapers, the drawbacks attendant upon them, and the necessity for the cultivation of the habit of the deep study of books must be generally and widely taught and known and appreciated. It is strange that in educational courses a subject inculcating the true use of newspapers and books should not be included; though it ought to form one of the chief subjects of public instruction and study in educational institutions.

II. The necessity for not wasting thought idly on matters read of in newspapers—generally on matters, which do not concern one at all or much—and for concentrating one's thought and applying it for the constant protection and advancement of one's own interest—domestic and business—must also be generally taught and understood.

III. Training in writing and speaking should occupy a prominent place in our educational systems. It may be objected that the training for speaking in public can have no bearing upon the question of curing habits of idle reading and idle thought. But oral discussion of any question in public by one would bring out strikingly one's defects of reading and thought and emphasize the necessity for remedying them. The necessity for cultivating the habit of writing for the culture of original thought has already been mentioned.

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IV. The systems of education in vogue in our country, which rest on foundations that are antiquated and out of harmony with the spirit and the knowledge of the times, should be thoroughly overhauled. In the first place, these systems are like exotic plants and cannot be and are not suited in their entirety to the conditions of Indian life. They must, therefore, be so thoroughly modified as to be adapted to the conditions of life in India. But this task of adaptation can be and must be executed by us, Indians, alone. It is impossible that foreigners could fully probe into and determine the peculiar conditions of our life; while for us it should be perfectly easy to do so. Moreover we must learn to trust to ourselves for framing proper systems of education of our own people and for giving effect to them. But evidently the strength of original thought enabling us to devise such systems and to trust to ourselves to devise them efficiently must first be developed by us; though of course it is not necessary to wait till such development takes place all along the line.

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THE GOOD FAITH OF JOHN COMPANY:—A STUDY IN ANGLO-INDIAN HISTORY.

By An "Indian Bookworm."

THE lion painted by himself is always a glorious animal; and the British lion is no exception to the rule. The British statesman and hero, historian and poet, all agree in painting the national virtues in the most glowing colours. The practice of log-rolling, on the most extensive scale, goes on, and the public conscience is gratified rather than perturbed, as the nation, and not any particular individual, is the objective. But when another nation has to be dealt with, this attitude is altogether changed. Then the Britisher assumes a sacrosanct character, and speaks from an altitude of perfection. Yet in the case of white foreigners, he is constrained to exercise some control upon his tongue and pen, partly through fear and partly from a sense of kinship. But when a 'coloured' people, and specially a subject race, is concerned, the Britisher is subject to no such restraint, and the violence of his attacks knows no bounds. He knows that the voiceless millions are incapable of retaliating, and the articulate few cannot make their voices heard, across the oceans, before the bar of the 'civilised' world, by which is meant the western half of Europe and the United States of America. From Macaulay to Kipling, every Anglo-Indian writer has delighted in throwing dirt on the Indians. Their vices have been classified and catalogued, and labelled as 'oriental.' Of all these alleged vices, none have acquired greater currency than 'oriental' cunning and 'oriental' deceit, though it is the great Napoleon who found reason to complain bitterly of the perfidy of Albion, and to ridicule the nation of shop-keepers. The object of this paper is to give a concise account of the manner in which the East India Company first gained a foothold in India. It is entirely based on the writings of British historians and will, we trust, modify the vainty of the present-day imperialists who forget Burke's dictum that a great Empire and little minds go ill together. It will further prove that deceit and cunning are not the monopoly of the East, and that the Empire-builders of the West possessed those attributes in the fullest measure. We shall also see that the Moguls possessed the true imperial instinct of magnanimity; indeed, but for the generous indulgence of the Moguls, who received the insidious foreign traders with open arms, the East India Com-

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pany, with its repeated acts of treachery, would never have succeeded in acquiring the brightest jewel in the British crown.

Queen Elizabeth was the first of the English sovereigns who interested themselves in the voyage of the English round the Cape, to the east, for the purpose of establishing a trade with India, being sorely tempted by 'the wealth of Ormuz and of Ind.' In the year 1583, she sent royal letters to the Emperor Akbar, by two merchants, by name John Newbery and Ralph Fitch. Her Majesty's letter, dated February 1583, was as follows* :—

Elizabeth, by the grace of God, &c. To the most invincible and the most mighty prince, Lord Zelaldin Echebar, King of Cambaya, invincible Emperor, &c.

The great affection which our subjects have to visit the most distant places of the world, not without good will and intention to introduce the trade of merchandise of all nations whatsoever they can, by which means the mutual and friendly traffic of merchandise on both sides may come, is the cause that the bearer of this letter, John Newbery, jointly with those that be in his company, with a courteous and honest boldness, do repair to the borders and countries of your Empire, we doubt not but that your Imperial Majesty, through your royal grace, will favourably and friendly accept him. And that ye would do it the rather for our own sake, to make us greatly beholding to Your Majesty; we should more earnestly, and with more words, require it, if we did think it needful. But by the singular report that is of your Imperial Majesty's humanity in these uttermost parts of the world, we are greatly eased of that burden, and therefore we use the fewer and less words; only we request, that because they are our subjects, they may be honestly entreated and received. And that in respect of the hard journey which they have undertaken to places so far distant, it would please Your Majesty with some liberty and security of voyage gratify it, with such privileges as to you shall seem good; which certify, if your Imperial Majesty shall to our subjects at our request perform, we, according to our Royal Honour, will recompense the same with as many deserts as we can. And herewith we bid your Imperial Majesty farewell.

Ralph Fitch, who writes the narrative recorded in Hakluyt, mentions that the party stayed at the court of the Emperor Akbar, which was then held at Fatehpur-Sikri up to the 28th September 1585; but he makes no note of any privileges then obtained.

The first Englishman, as may by gathered from Purchas's collection, who obtained privileges in favour of the English nation from the Grand Mogul was John Mildenhall. He arrived at the Mogul Court in 1603, and was very favourably received by the Emperor, to whom he presented a *nuzzur* of twenty-nine fine horses, and some jewellery; but he met with great opposition from the intrigues of the Jesuits, particularly the Halians, of whose enmity

* The spellings have been modernised.—ED., *H. R.*

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he complained much. He learnt the Persian language, and by its means ingratiated himself with the Emperor, and at last obtained *firmans* much to his satisfaction.

In the meantime, on the 30th December, 1600, Queen Elizabeth granted her first letters patent to certain traders for fifteen years for the discovery of the East. The corporation went by the name of "The Governor and Company of merchants of London trading into the East Indies."

Thomas Bost, who went out to India with the direction of two ships in 1611, carried similar letters and presents to Emperor Jehangir, then at Agra. On the 21st October, 1612, he settled articles of trade with the Mogul Governor of Ahmedabad and Surat, of which he afterwards received a confirmation from the Emperor, in a *firman*, dated Agra, the 25th January, 1613; whereby, among other things, it was stipulated—

that there should be a perpetual peace and free commerce between the Mogul's subjects and the English in all parts of his dominions, ... that it should be lawful for the King of England to keep and continue an ambassador at the court of the Great Mogul, during the time of the said peace and commerce; there to compound and end all such great and weighty questions as might any way tend to the breach of the said peace.

In the year 1614, Sir Thomas Roe was appointed and sent by His Majesty King James the First, as Ambassador, with presents and a letter, to Emperor Jehangir. The following is a copy of the letter:—

James, by the grace of Almighty God, the creator of heaven and earth, King of Great Britain, &c., &c.

To the High and Mighty Monarch, the Great Mogul, King of the Oriental Indies, of Candoehar, Cashmeer, Khorassan, &c, greeting.

We have notice of your great favour towards us and our subjects, by your great firman to all your captains of rivers, and officers of your customs, for the entertainment of our loving subjects, the English nation, with all kind respect, at what time soever they shall arrive at any of the ports within your dominions, and that they may have quiet trade and commerce, without any kind of hindrance or molestation, &c, as by the articles concluded by Shaik Suffee, Governor of the Guzarats, in your name, with our loving subject Captain Thomas Best, appeareth, having thought it meet to send unto you our ambassadors, which may more fully and at large handle and treat of such matters as are fit to be considered of, concerning that good and friendly correspondence which is so lately begun between us; and which will without doubt redound to the honour and utility of both nations. In which consideration, and for the furthering of such laudable commerce, we have made choice of Sir Thomas Roe, Knight, one of the principal gentlemen of our Court, to whom we have given commission under our great seal of England, together with directions and instructions, futher to treat of such matters as may be for the continuance and increase of the utility and profit of each other's subjects; to whom we pray you to give favour and credit in whatsoever he shall move and

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propound towards the establishing and enlarging of the same. And for confirmation of our good inclination and well wishing towards you, we pray you to accept in good part the present which our said ambassador shall deliver unto you and so do commit you to the merciful protection of the Almighty God.

Sir Thomas Roe had his first audience at Court, then kept at Ajmer, on the 10th January, 1616. He was "received, not only with the pomp and ceremony of Asiatic Courts, but with an extraordinary degree of graciousness and distinction."* The answer which the Emperer Jehangir wrote to King James's letter, as delivered to Sir Thomas, was as follows :—

After the usual preamble and compliments,

Your letter, which you sent me in the behalf of your merchants, I have received, whereby I rest satisfied in your tender love towards me ; and desire you not to take it ill, for not having writ unto you heretofore ; for this my present letter I send to renew our loves, and herewith to certify you that I have sent forth my firmans through all my countries to this effect, that if any English ships or merchants shall arrive in any of my ports, my people will permit and suffer them to do what they will freely in their merchandising causes, aiding and assisting them in all occasions of injuries that shall be offered them and that the least cause of discourtesy be not done unto them, as also that they be as free and freer than my own people. And as now and formerly I have received divers tokens of your love, so I desire your mindfulness of me by some novelties of your country, as an argument of friendship between us ; for such is the custom of Princes here.

As for your merchants, I have given express order through all my country to suffer them to sell, buy, transport, and carry away at their pleasures, without the let or hindrance of any person whatsoever, all such goods and merchandise, or other things, as they shall desire to buy : and let this my letter as fully satisfy you in the desired peace and love, as if my own son had been the messenger to ratify the same. And if any in my country, not fearing God, nor obeying their King, or any other, void of religion, should endeavour, or be an instrument to break this league of friendship, I would send my son, Sultan Khorum, a soldier approved in the wars, to cut him off, that no obstacle may hinder the continuance and increasing of our affections.

The sincerity and directness of the above royal epistle will strike every reader. William Bolts, in his *Considerations on Indian Affairs*,† truly says :—

..... the Court of Delhi always appeared ready to give every kind of encouragement to the commercial intercourses of other nations with the natives of Hindustan ..... it does not appear that they ever much concerned themselves about the religion either of their own Indian subjects, or of those who traded with them. All people who went to deal in India found welcome and indulgence from the sovereigns of the country ..... in order to encourage the purchase of such [Indian] manufactures, those princes manifested equal wisdom and generosity in granting to foreign traders their

* *Asiatic Annual Register*, 1801.

† London, 1772, Chapter II.

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royal *firmans* of exemption from the payment of all duties; which was lessening another branch of the revenue, for the generous purpose of promoting public prosperity, and the reverse of what was ever practised by ignorance or tyranny.

In the letter which Sir Thomas Roe delivered to Emperor Jahangir on behalf of King James, we find that 'quiet trade and commerce' are set forth as the object of the white merchants in visiting India, and the King says 'we have notice of your great favour towards us and our subjects.' But how was this 'great favour' requited? At the very moment Sir Thomas Roe was being received with so much kindness by the Court at Ajmere, the East India Company was thinking of waging war to promote 'quiet trade and commerce,' as the following extract from a letter written by Sir Thomas Roe to the East India Company, dated Ajmere, the 24th November, 1616, will show :—

..... A war and traffic are incompatible. By my consent you shall never engage yourselves but at sea, where you are like to gain as often as to lose ..... Let this be received as a rule, that if you will profit, seek it at sea, and in quiet trade; for without controversy, it is an error to affect garrisons and land wars in India. If you made it only *against* the natives, I should agree to it; but to make it *for* them, they do not deserve it, and you should be very wary how you engage your reputation in it. You cannot so easily make a fair retreat as an onset. One disaster would either discredit you, or engage you in a war of extreme danger and doubtful event ..... At sea, you may take and leave; your designs are not published.

This advice was not lost upon the East India Company, as we shall presently see, but in the meantime we take a peep into affairs in Bengal. In 1632, the Muslipatam factory sent out a trading party to Bengal under the leadership of Ralph Cartwright. Cartwright reached the coast of Orissa in 1633, and proceeded with a small deputation inland to Aga Mohammad Zaman, the Deputy Governor of Orissa, under the Viceroy of Bengal. "The kindness which they met with on their few days' journey up the Delta—kindness which Hindu hospitality showed to any strangers from a distant land who came in peace—impressed them deeply."* Aga Mohammad Zaman "received the three Englishmen in his hall of public audience amid oriental splendour; affably inclined his head to Mr. Cartwright; then slipping off his sandal, offered, 'his foot to our merchant to kiss, which he twice refused to do, but at last he was fain to do it'."* Cartwright presented his gifts. On May 5, 1633, the Governor sealed an order giving the English an ample license to trade. It was addressed to 'Ralph Cartwright, merchant' and granted him the liberty to

* Sir William Hunter's posthumous *History of British India*, (London, 1900) Vol. II, Chap. IV.

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traffic and export, free of customs, at any port of Orissa, and to purchase ground, erect factories, build or repair ships. All disputes with them were to be brought before the Governor in person and decided by him in open darbar. Next day the Governor feasted the Englishmen and sent them contented away. Next month (June 1633) Cartwright founded the factory of Balasor, which was the first English factory in Bengal.

The Company did not forget Sir Thomas Roe's advice regarding naval war. Having obtained permission from King James II in 1685, they fitted out and sent one fleet to cruise off Surat, and to take, plunder and destroy all Indian ships and vessels, and another fleet with troops to Bengal, to act vigorously in that quarter. As Torrens* remarks:—"Hitherto the company had everywhere professed to be the humble servants of the princes of the East; but when they fell out with the Nawab of Bengal, a new scene opened—they ventured to question whether disguise had not been worn long enough." The fleet on the Malabar coast made immense booty at sea, from indiscriminately plundering all Indian merchant ships. Sir John Child, the Company's Governor at Bombay, by his imprudent conduct prolonged the war until June, 1690, which was fatal to the then Company, having cost them about four hundred thousand pounds sterling, besides the forfeiture of their privileges, and the loss of their credit with the Indians and the Moguls, whose Governor of Surat, Sidee Yacoob, took Bombay and imprisoned the Company's factors, obliging them to pass through the streets with irons about their necks.

The bad success of this war obliged the English to sue for peace and pardon from the Emperor Aurangzebe; for which purpose they despatched from Surat two of their factors to Delhi, under the style of English ambassadors: one, George Weldon, who was first in commission, and Abraham Navaar, who was second. They were brought to Aurangzebe's presence, 'after a new mode for ambassadors' as William Bolts facetiously puts it, their hands being tied by a sash before them, and were obliged to prostrate themselves. The Emperor gave them a severe reprimand, and then asked what they wanted. They first made a confession of their faults, and desired pardon; then, that their *firman*, which was forfeited, should be renewed, and that the Sidee and his army should be ordered off the island of Bombay.

Aurangzebe accepted their submission, and pardoned their faults, on condition that Governor Child should leave India in nine months, and never come back again; and the *firman* was renewed, on condition that satisfaction should be given to his subjects on account of

*Empire in Asia, (London, 1872) Chap. II.

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debts contracted and robberies committed, and that losses and damages should be made good.

The Bengal expedition, which under the command of Job Charnock, the Company's chief factor at Hughly, was sent forth with orders to seize Chittagong, and to do such further violence as might be practicable to those amongst whom they had hitherto dwelt in peace, experienced many changes of fortune. His premature attempt at open agression failed, and after seizing Hijilee and burning Balasore, the raiders suffered a severe reverse; and the loss of their factories at Patna and Cossimbazar reduced them to seek for terms of accommodation.

The Mogul Government, with a magnanimous forbearance, gave leave to the English to return to their factories in Bengal. Charnock did not choose to return to Hughly, and therefore first settled in Uluberiah, but finding this place inconvenient, he afterwards obtained leave from the Nawab to settle his factory at Sutanati.

The reader will be inevitably reminded, when going through the above summary of the Company's operations, of the following passage from Sheridan's speech on the Begums of Oudh :—

It has been said of the Company that there was something in their operations which combined the meanness of a pedlar with the profligacy of a pirate. Alike in the military and the political line could be observed auctioneering ambassadors and trading generals. . . . Thus it was they united the mock majesty of a bloody sceptre and the little traffic of a merchant's counting-[illegible] with one hand and picking a pocket with the

nirvanic oriental, on being transferred to the continent of "hustle"—as America is called—invariably is affected by the change in his surroundings. His body moves faster—and so does his brain. He becomes more materialistic and less impractical.

"As a man liveth so he thinketh," although not a new statement and on the face of it an axiomatic truth, has never received much serious consideration. In educational realms its significance has [illegible] been ignored. Educators have not proceeded along

fortify their settlements, under the pretence of self-defence. Thus arose the walls of the Dutch fort at Chinsura, the French fort at Chandernagore, and Fort William at the English settlement at Sutanati. "From factories to forts, from forts to fortifications, from fortifications to garrisons, from garrisons to armies, and from armies to conquests, the gradations were natural and the result inevitable; where we could not find a danger we were determined to find a quarrel."*

The Nawab Azim Shah who was sent by Emperor Aurangzebe to quell the rebellion, was a man of avaricious disposition; and this

* Philip Francis, *Speech on Indian Affairs*, 1787.

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enabled the English, by bribery, to obtain his consent to their purchasing the zamindari rights of two villages named Kalikata and Govindapur, which they annexed to their jurisdiction, the accustomed royalties being reserved to the Nawab, and laid the foundation of the metropolis of British India. "Since the wolf's cub leaped over the mud wall on the banks of Tiber, nothing so pregnant with consequences," says Torrens, "had happened in the history of Empire-building"* And was the attitude of the Mogul throne hostile to these new comers? Let the same writer answer.

The Mogul, living far inland at Delhi, probably heard no more for sometime of his new tenants-in-fee, who had come over the dark waters, and humbly craved his permission to squat near the sea shore. If he was told of their planting stockades, and putting a sort of fortification there, why should he trouble himself regarding it? Likely enough his native subjects around them were jealous and disposed to be quarrelsome. Why should not Feringhees defend themselves as best as they might? Poor people! they had come a long way, and seemed to work hard—he would not interfere.

Here we bring our narrative to a close. Henceforth, in the words of James Mill,† "A new scene is to open in the history of the East India Company. Before this period they had maintained the character of mere traders, and by humility and submission endeavoured to preserve a footing in that distant country, under the native powers. We shall now behold them entering the lists of war, and mixing with eagerness in the contests of princes." The policy which was pursued by the East India Company in the next (the

through the streets with irons about their necks.

The bad success of this war obliged the English to sue for peace and pardon from the Emperor Aurangzebe; for which purpose they despatched from Surat two of their factors to Delhi, under the style of English ambassadors: one, George Weldon, who was first in commission, and Abraham Navaar, who was second. They were brought to Aurangzebe's presence, 'after a new mode for ambassadors' as William Bolts facetiously puts it, their hands being tied by a cash-

* *Empire in Asia*, Chap. II.

† *History of British India*, Book I, Chap. II.

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LEARNING BY "DOING."

By Mr. Saint Nihal Sing.

THE old adage, "As a man thinketh in his heart, so is he," has been quoted for so many centuries and with such frequency that it has now become a trite saying. Very few, however, realize that the converse of this wise epigram, "As a man actually liveth, so thinketh he in his heart," is equally true—probably more so than even the original proverb. The student of psychology has long recognized that the mode of life, the inner circle of friends and relations and the moral as well as physical atmosphere in which a person lives and moves, all exercise a potent influence on the thoughts. Almost ever since the dawn of civilization, religious teachers have pronounced physical cleanliness to be synonymous with mental purity. Sociologists have known all along that filth, rags and ramshackle dwelling houses invariably tend to degenerate even a cultured person. The wide-awake globe-girdler who goes from continent to continent and abides under vastly dissimilar conditions of life and environment, notices that transition from one part of the world to another disturbs the equanimity of his thinking apparatus, inducing a different—how different is a matter of temperament—trend of thought. The slow-going, *nirvanic* oriental, on being transferred to the continent of "hustle"—as America is called—invariably is affected by the change in his surroundings. His body moves faster—and so does his brain. He becomes more materialistic and less impractical.

"As a man liveth so he thinketh," although not a new statement and on the face of it an axiomatic truth, has never received much serious consideration. In educational realms its significance has altogether been ignored. Educators have not proceeded along the lines suggested by the epigram. They have not been imbued with the desire to cultivate the thought power of the pupil by teaching him how to live. The instructor has not made it his first aim to teach his pupil how to care for his body and keep it clean, or how to use his hands in order to earn an honest and sufficient living—and while so doing develop and train his sensations, emotions and thoughts. On the contrary, a directly opposite course has been pursued. It has been the constant purpose and effort to stimulate thought power by burdening the memory of the pupil with choice readings from dead languages and so-called standard authors.

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With such a will-o'-the-wisp ideal, the educator has been instrumental in producing mere bookworms and blue-stockings. Education, instead of "drawing out" the faculties of the individual, strengthening and cultivating them, merely has veneered them—imparted to them a surface culture, an outer gloss. Instead of teaching the dignity of labor, this system of education has tended toward investing the pupil with a hatred of physical work and the assiduous study of books and sedentary habits have gone toward weakening and pampering the physique of the pupil.

The school and college, under such a *regime*, have kept young boys and girls in a bookish atmosphere, vastly different from the actual, matter-of-fact world. The years devoted to school and college, therefore, have not been spent in getting in closer touch with the problems and struggles of real life, and in learning how to be healthy and happy. Much theorizing has been done. The pupil has not been taught that actual conditions cannot be made to fit theories, but that theories have to conform to the existing situation. The student has left the college, not only with injured sight and debilitated body but also with an abnormal conception of the world and almost invariably with an exaggerated appreciation of himself and his abilities.

Of recent years, the thinking world is realizing more and more the colossal mistake of pursuing such educational tactics. Observant people are coming to recognize the beneficent brain culture that results from manual training. It is steadily being emphasized that industrial training should be co-ordinated with intellectual development.

The man who invented the "touch" system of typewriting was essentially a close observer of things. He noticed that a pianist could play a musical instrument without looking at the keys. He reasoned that the finger-tips must have brainlets of their own—or have an important connection with the brain, as they invariably found the right place on the instrument without the assistance of the visual organs. With this theory he set out to perfect the "touch" system of typewriting. To-day there are thousands of typists who never look at the keyboard of the typewriter, their fingers automatically finding the right letters to form the words which they wish to write.

Manual training is a powerful moulder of character. President Eliot of Harvard University, has declared it to be his opinion that if a man practices blacksmithing studiously, or agriculture thoughtfully, he is getting culture. Furthermore manual training is of economic value. Interest in manual training was first awakened

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when educators came into the realization that the average man must be prepared to earn a living. In the Middle Ages the masses of people were illiterate and only persons designed for the ministry and a few noblemen and courtiers were allowed the privilege of schooling. The result was that reading, writing, arithmetic and geography, with Latin and Greek, constituted the curriculum. Education was considered a luxury and not a necessity, a polish rather than a preparation for lifework. It never was realized that education, unless democratic in conception and administrative in policy, belies its real import; that schools should be established for the purpose of preparing people to live in this life prosperously and peacefully.

Slowly and steadily the world is emerging from the grip of this ideal. Every nation which lays any pretensions to enlightenment has awakened to the necessity of broadcasting education amongst the masses. All civilized countries make an effort to provide every child born in the community with the opportunity to receive elementary education. Throughout the Occident, public opinion is strongly in favour of making education for the masses intensely practical.

Compared with the activity and interest displayed in these directions by the Occidental Governments, the educational propaganda of the Indian Government appears to be miserably abortive. That this should be so is no cause for wonderment. The English system of education, which necessarily is the prototype of the educational system of India, is in itself defective. Even to-day England is lagging behind the Continental nations in providing industrial education. The Middle Ages conception of education is so deeply implanted in the English character that, relatively speaking from a European sense, mass education in England is woefully backward. Great Britain has yet to develop a belief in the advisability of educating the "common" man. To quote an American educational authority:—

> The result is that England is entirely unable to compete with France, Denmark, Belgium and other countries in the raising of its food supplies. While the Dane was able to meet the crisis that came upon his country as the result of competition with American grain, by devoting himself to creameries and truck farming, the English peasant, because of his lack of education, was unable to change and has been largely forced from the field. England's experience will be that of any other country that fails to educate its masses.

The commercial rivals of England, however, are whipping her into activity and forcing her to give more attention and spend more money on mass and industrial education. Hit by trade competition, the British are already endeavouring to establish a

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system of agricultural schools. Institutions like the Countess of Warwick Schools at Reading where the daughters of "gentlemen" engage in all kinds of agricultural work—spading, hoeing, dairying, preparing poultry, eggs and vegetables for market and thus gaining knowledge by "doing", and the agricultural department of Yorkshire College at Leeds are the product of this commercial competition.

Of all European countries, Switzerland sets the best example to England in educational methods. "It is an axiom with these people," it is claimed, "that, in order to secure the permanent prosperity of the State it is indispensable to educate the masses." Hence the Swiss have a "veritable passion" for education of the common man. Visits to their model farms, agricultural, industrial and commercial schools demonstrate to the doubting Thomas the devotion of the Swiss to the cause of education. The little country has more than three hundred schools giving technical and trade training.

Germany, beyond all cavil, is admitted to be the foremost country in the world in the matter of mass as well as industrial education. The Empire of Kaiser Wilhelm possesses the distinction of harboring within its boundaries States whose population is cent. per cent. able to read and write.' Less than one-half of one per cent. of the German army is illiterate. How far the country is ahead of other nations can be imagined from the following figures taken from a recent issue of an American popular magazine:—

To be on an equal footing with Germany, there should be in the United States something like thirty Technical Schools of University grade preparing nearly twenty thousand students for the Engineering Professions; three thousand schools corresponding more or less closely to the already established Technical High Schools, with close to six hundred thousand students receiving education in the elements of technics; about a hundred Trade Schools, properly so-called, with more than thirty thousand students; rather more than nine thousand supplemental or continuation schools giving instruction to nearly a million youths and adults, most of them already employed as factory workers; and any number of small trade schools such as abound in the villages and towns of the fatherland, giving instruction in the industries peculiar to the communities in which they are located. This would make a grand total, omitting smaller schools whose purpose is rather cultural than technical, of considerably more than twelve thousand technical schools with a strong million and a half students. Instead of this we have scarcely two hundred technical schools of all sorts, even including all properly so-called manual training schools, and barely fifty thousand pupils!

It is estimated that ninety-five per cent. of all boys and girls in the United States have practically no opportunity to acquire skill in any special line of work. America, however, is rapidly recognizing its lack in the matter of industrial education. The educators are

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not only awakening to a keen realization of "the principle that hand training is an essential part of a well-balanced general educational system;" but large factory owners, extensive employers of skilled labor, industrialists and commercialists in general are discovering that they have to keep up with the European nations in the matter of educating their workmen unless they are willing to be pushed back in industrial and manufacturing circles. Keen manufacturers have discovered that the old system of apprenticeship is inadequate as well as cumbersome.

It entails gross waste of labor, since the apprentice has to learn his trade slowly and at the convenience of a greedy, grasping manufacturer. It certainly is not to the interest of this teacher of trade to "put the apprentice through" as fast as he can; on the contrary, it is to his advantage to get the most out of the learner while he is engaged in mastering his calling. Furthermore the system of apprenticeship is weighted with the red tape and stupidity of organized labor. The apprentice has to go slowly in learning his trade, according to the schedules drawn and enforced by labor unions. These schedules do not take into consideration the ability of the apprentice to learn, but force a clever person to crawl along as would the stupid.

The ambition to emulate European people, the self interest of industrialists to keep the United States a premier manufacturing country; and the realization that the twentieth century has outgrown the old system of apprenticeship, all combined, are working towards forcing Americans to give more heed to industrial education. Added to this is the recognition of the efficacy of manual training as a moulder of character and as a developer of the brain. Thus we find that the State, the merchant princes and manufacturing concerns devote their attention to establishing technical, industrial and commercial schools. Coupled with this is the fact that the common people in the United States are also displaying a unique interest and passion for trade and technical schools. From careful inquiries made by the State Commission of Massachusetts, U.S.A., regarding technical and industrial education, it has been learned that nearly 1/2 of the urban children of the State earn the entire or partial living of themselves and in some instances contribute their mite toward the support of the family. A great majority of these children would naturally tend, by their own tastes and volition, and by the preference of their parents, to equip themselves in industrial and technical schools, if there were such within their easy reach. The interest of the commoner in the United States in practical education is further demonstrated by the fact that in whatever locality a manual

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training school is established, there is always an overabundance of applicants, all of whom cannot be provided for.

All these seemingly dissimilar interests have converged and focussed themselves in improving the status of industrial education in the United States. There is hardly a large city in the country which has failed to make provision for manual training schools for the boys and domestic training schools for the girls, as necessary adjuncts to its public school system. Efforts are also being made to extend these features to the rural districts. In the cities there are mono-trade schools. In this category should be classed the barber's colleges, millinery schools, dress making schools, colleges of brewing, etc.—these are usually maintained by private enterprise. In addition to this are the trade schools conducted as a necessary auxiliary to large manufacturing concerns in and near large cities. These are typical of a superb development in the apprentice system. A corps of qualified instructors is employed in well-lit, automatically-ventilated and thoroughly-equipped school rooms and in technical shops, so that the workmen may be rapidly and thoroughly qualified in the trades they pursue, during the course of regular bread-winning. In these modern apprentice schools academic subjects which are collateral with the trade are also taught. In some of the large department stores throughout the principal cities of the United States regular classes are conducted with a view to teaching the boy and girl employes the principles of scientific salesmanship, book-keeping, commercial and mental arithmetic and such other subjects as are likely to conduce to their material prosperity. Large business concerns have so fully realized the benefits accruing from such courses of practical and trade education, that they are not only willing to spend money for providing facilities for such institutions, but find it to their interest to spare their employes an odd hour or two in the regular course of business so that they can attend these classes and while doing so receive their regular wages.

The Young Men's Christian Associations have an enrollment of 43,000 pupils in four hundred of the leading industrial centres of the United States, where working men and boys pursue technical studies in evening classes. The Young Women's Christian Associations are engaged in doing the same service for women in America and have a large enrollment of working girls and women engaged in acquiring knowledge which will enable them to earn better salaries. In every large city of the United States private enterprise has established day and evening schools which make a speciality of teaching shorthand, typewriting, salesmanship, commercial law, com-

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mercial arithmetic, book-keeping and allied subjects. In some places large correspondence schools have been established for similar purposes.

Industrial schools are maintained in connection with most of the houses of detention and reformatories for youthful offenders, and even for confirmed criminals where their individual inclinations are studied and they are put to work learning some trade which will make them self supporting and self respecting when they return to the world.

Some of the public schools of the large cities of the United States have introduced an innovation. Certain children are forced by circumstances to go out into the world and earn money when they should be in school. In order to make it possible for these children to secure an education, some of the schools have made arrangements with large business houses to buy the products turned out by the scholars, who are allowed to work a certain part of each day and are given the proceeds of their labor done in the school room. In this manner the boys and girls are enabled to go to school and still, in most cases, earn as much money as they would if working in a store or factory. The little ones make chair-bottoms, overalls, sun bonnets, and similar simple articles, and receive the regular commercial price for their work.

The aim is to teach only such subjects as will be of direct benefit to the pupil in after life. The educator is learning to give a secondary place to cultural training and the primary to "learning by doing." Where it is not possible to give the latter kind of education in the school itself, the effort is made to impart it by means of what are called "continuation schools"—night schools or trade schools established by private enterprise in connection with manufactories, etc. The United States is fast realizing that it is top-heavy—that it has great facilities for educating in the learned professions—that it suffers from an oversupply rather than a paucity of doctors of literature, law, medicine and theology. As the so-called learned professions furnish employment to only one twenty-fourth of all persons engaged in gainful occupations, the effort is, therefore, being made to concentrate on producing first class farmers and a higher grade of workmen and artisans.

A survey of industrial education in continental Europe and the United States forcefully brings to mind that the initiative in Europe has been taken by the State, whereas in the New World most of it has come from private individuals or business corporations. During recent years, however, a large volume of initiative has been taken by the State.

"The truth is," says an American authority on sociological subjects, "that industrial education is coming. Those who do not put themselves in line to reap its advantages may even have some of its force turned against them." With this as their war cry the nations of both Europe and America are putting forth their best efforts to propagate industrial education. Japan and even China are also following in the wake of progress. How about India?

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SOCIAL REFORM AND PROGRESS IN INDIA.

By Mr. T. S. Rama Sastri.

"WITHIN the last eight years, politicians have usurped the place once occupied by reformers. They have certainly induced a strange energy among the people, but it has been defected into a lamentable use. To-day there is a slump in politics. The energy, however, remains and the reformers have been given a chance. Better still would it be if the politicians who have the leadership still should turn the multitudes into a better path—the path of social reform." These are the words with which Mr. Henry Newman concluded his article on the "Bengali Genius" published some time ago in the *Englishman*, and they ought to open the eyes of our leaders to the mistake they have been committing in giving their undivided attention to their new hobby of politics to the detriment of other phases of our life. The formation of an Indian nation towards which are directed the energy and resources of our countrymen is a simple moonshine so long as India remains socially what it is. To make a substantial progress a country must advance simultaneously on all lines—political, social and economic—but it is a pity that of late in India politics has been absorbing all our attention and Indian activity has been running all along one groove. Political wrongs there are and should be redressed, but political blessings will be of little good to us so long as our society is not cleansed of the thousand and one evils that are eating into its vitals.

It was in the second half of the 19th century that the literature and institutions of the West came to exert any influence over us. We were at that time enjoying sound sleep. Our supreme contentment resulted in a stagnation of thought, while it stereotyped our institutions. Then for the first time were disclosed to us a new literature, a new science, a new philosophy, a new religion, new institutions and new ways of life and thought. This contact of the East with the West, "the one having not much in common with the other in respect of ideals as well as practical objects and desires," has led to many momentous results for good as well as evil, but nowhere have the effects of the introduction of Western civilisation been more in evidence than in the social sphere. There are everywhere indications of a desire for scientific knowledge and an eagerness to rise above ancestral customs and superstitions. The cry is not now unoften heard for religious nonconformity and freedom from social

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bondage. But in spite of the general consensus of educated opinion that in India social freedom must precede political freedom, or at least must be worked for side by side with it, we have scarcely advanced beyond theories, and what has been really accomplished is nothing to what yet remains. The net of social backwardness is still closely round us, and unless its grip is loosened, it is impossible to make any substantial progress in the country.

We have no end of social and moral evils in India. The ambition of the priesthood to gain power and distinction for itself, the grip of custom and the tyranny of caste which suppresses all individuality and makes of every man a mere clog in the vast machinery of Hindu society, the spread of a misunderstood philosophy making the majority of our men forget their own destiny, the absence of education among women and generally among the people, and such other things have brought on decay and degeneration in our national life. Indian civilization has fallen far behind the times, and a clever and thoughtful adjustment of it to modern times is necessary to place our society once more on its path to progress. In the midst of the political stress and struggle we are now passing through in India, we are apt to ignore "the more important side of our national existence, namely, the social side," and some of us may consider the barriers of social disadvantages as flimsy, but "they are there and unless they are removed political progress is impossible."

The Indian race has become too antiquated for modern conditions and environments, and we have to adjust our institutions to the requirements of modern times. It is a foolish fear that at times makes our wisest men shudder with anxiety that the adaptation of a foreign civilisation would tend to denationalise India. Social reform is not synonymo us with denationalisation and the attention paid to it is no loss to political reform. Nationality is something deeper and more comprehensive than the cut of the hair or the fashion of the dress, and a change on the surface is not necessarily a radical or organic change. The social history of India is but a continuous struggle to adjust her customs and institutions to the requirements of different times and environments, and it teaches us that in spite of our numerous attempts to adjust ourselves from time to time to fresh environments we have retained our national identity. It is impossible that in the ceaseless war of nations the weak and degenerate should escape the commanding influence of the strong and progressive peoples of the world. We in India have been placed under such circumstances that we cannot afford to neglect the beckoning voice of the West and attempt to pursue an independent career.

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We must follow the West if we care for progress at all. It must not be supposed, however, that when we say this, we suggest that Indians should imitate any of the numerous vices of the Western peoples. What we want is that we should adjust our customs and institutions to the needs of present times, in the light of the civilization that has been thrust on us. What we want is the removal of certain obnoxious customs and institutions from our society, and the reformation of certain others with a view to improve the social relations among the various castes and creeds of India, but not the introduction of any of the foreign vices. We shall be the last persons to cry for innovations just for the sake of innovations. "Nobody preaches social anarchy as the first step towards political emancipation. Free social intercourse does not mean the doing away with all restrictions and codes which conduce to the purity and integrity of society. But it is not wisdom to attempt at building an imposing political structure on shaky social foundations."

There are some people who "prefer inaction or even opposition, an attitude for which specious pretexts are not wanting" to active co-operation, and they argue that societies like constitutions must grow and not be made. The wisdom of this maxim cannot be denied, but it does not hold good in every case. The law fails in all those cases where there is an abnormal growth or decay, and in such cases the conscious interference of man becomes necessary. It is true that such interference will bring in some social confusion or anarchy, but it is all "the storm that clears the air," or to change the metaphor, it is all the pangs before the birth of a new society. Every social reform which is the removal of a dear old abuse or the creation of a new precedent is bound to bring in some confusion or anarchy and may "produce acute suffering in its authors as well as in its victims," but as Tennyson has it somewhere in his poems the car of human progress walks amidst the corpses of men, women and children. There can be no progress without acute suffering and we must be prepared to suffer if we care for progress.

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LORD DUFFERIN, MR. BRADLAUGH* AND THE INDIAN NATIONAL CONGRESS.

By Mr. V. Sundaram Aiyar.

THE omission of any reference to the sympathetic attitude of Lord Dufferin towards the Indian National Congress in his biography, written by Sir Alfred Lyall, P. C, three years ago, gave rise to an unkind remark in an Anglo-Indian journal of the Jingo type, that it was due to the clever machinations of the trusted leaders of the people, Messrs. A. O. Hume and W. C. Bonnerjee, to link the name of his lordship with the Indian National Congress. The occasion made the less responsible section of the Anglo-Indian press to indulge in vituperations against the educated section of the Indian community, who were condemned as having organised the Congress as a political conclave which would meet once a year to criticise any and every act of the Government of India. Our critics could not or would not keep their heads cool, calm and collected to understand the basal principles of the Congress which have been from time to time wantonly or otherwise, 'ludicrously misunderstood and misrepresented': *viz.*, first, the fusion into one national whole of all the different and, till recently, discordant elements that constitute the population of India: second, the gradual regeneration along all lines, mental, moral, social and political of the nation thus evolved, and third, the consolidation of the union between Britain and India, by securing the modification of such of its conditions as may be unjust or injurious to the latter country. As Mr. Hume rightly remarked, the fundamental objects of the Congress are worthy of the sympathy, respect and support of all good men.

While our self-appointed friends meddled with us but to make the task of the Congress more and more difficult by placing mistaken ideas about India and her people before the British elector, who is generally colossally ignorant of Indian ways, habits and thoughts, it is refreshing to see that from his place as the Secretary of State for India, Mr. Morley said in 1906: "I do not say that I agree with all that the Congress desires; but speaking broadly of what I conceive

* *Charles Bradlaugh. A Record of his Life and Work.* By his daughter, Hypatia Bradlaugh Bonner, with an account of his Parliamentary Struggle, Politics and Teachings, by John M. Robertson, M. P., Seventh Edition, with Portraits and Appendices. Mr. T. Fisher Unwin, 1, Adelphi Terrace, London, W. C., Price 2 *s.* 6 *d.* 1908.

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to be at the bottom of the Congress I do not see why any one who takes a cool and steady view of Indian Government should be frightened. I do not at once conclude that, because a man is dissatisfied and discontented, therefore, he is disaffected." Sir Auckland Colvin in a letter to Mr. Hume promised that the Congress should receive the same kindly welcome at his hands at its Allahabad session that it had received at Calcutta and Madras, from those of Lords Dufferin and Connemara. How do our critics who detect in unswerving loyalty, sedition, disloyalty and the rest of the kind view Article I of the constitution of the Indian National Congress organisation as adopted at the recent meeting of the Convention Committee? "The objects of the Indian National Congress are the attainment by the people of India of a system of government similar to that enjoyed by the self-governing members of the British Empire and a participation by them in the rights and responsibilities of the Empire on equal terms with those members. These objects are to be achieved by constitutional means by bringing about a steady reform of administration and by promoting national unity, fostering public spirit and developing and organising the intellectual, moral, economic and industrial resources of the country." If this article is not in consonance with the declared and avowed policy of the Congress since its initiation none other is.

Quite at an opportune moment, therefore, we hail with delight the appearance of the seventh edition of the biography of Charles Bradlaugh, which contains for the first time a significant correspondence between Lord Dufferin and Mr. Bradlaugh about the Congress, to which we must draw our reader's attention. The correspondence throws a flood of light on the attitude of Lord Dufferin towards Indian aspirations and it is worth our while to consider how his lordship helped the Indians in their political progress. It would be remembered that Lord Dufferin delivered a speech at the St. Andrew's dinner, Calcutta, on November 30, 1888, ten days before he ceased to be Viceroy of India and the *Times* correspondent telegraphed only those parts of the speech with which he himself especially sympathised. On its strength, in a question put on the notice paper of the House of Commons by Mr. J. M. Maclean, M. P., he claimed, under cover of that speech, to describe the Congress as one 'which aims at destroying the security of British rule in India.' And Mr. Bradlaugh believing in the *Times* version charged Lord Dufferin with misrepresenting the avowed aims of the Congress, in the course of a lecture he delivered in the Tyne Theatre at Newcastle, on the subject of the Indian Empire. Adverting to this,

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Lord Dufferin wrote a letter to Mr. Bradlaugh in the course of which he remarked: "The ... statement in Mr. Bradlaugh's address to which Lord Dufferin objects, is where he says that Lord Dufferin asserted that these Congresses were seditious. Again, he begs to assure Mr. Bradlaugh that he never either directly or by implication, gave utterance to such an opinion. He has always referred to the Congress in terms of sympathy and respect, and treated the members with great personal civility." Even before this incident Lord Dufferin wrote a series of letters to the *Times* and they were so full of warm sympathy that Mr. Dadabhai Naoroji presiding at the second Congress held in Calcutta in 1886 said: "When I think of Lord Dufferin, not only as our present Viceroy, but bearing in mind all we know of him in his past career, I should hesitate to believe that he could be a man devoid of the deepest sympathy with any person struggling to advance and improve the political situation ... ... Feeling as I naturally do some interest about the views and intentions of our Viceroys and Governors, I have had the opportunity of getting some information from friends on whom I can rely and who are in a position to know the truth; and I am able to say in the words of one of these friends that 'the Viceroy's instincts are eminently liberal, and he regards with neither jealousy nor alarm the desire of the educated classes to be allowed a large share in the administration of their own reforms. Indeed he considers it very creditable to them that they should be so.'"

I may profitably quote here what the late Mr. W. C. Bonnerjee wrote in the *Hindustan Review* for December 1903:

In April, 1885, Mr. A. O. Hume, C. B., the organiser of the Congress, was in Calcutta, staying with the late Mr. Manomohan Ghose. While there he saw many persons and had conferences with them on the subject of the Congress, placing before them his own original plan and the plan suggested to him by the late Lord Dufferin, at that time Governor-General of India. I was one of those with whom he conferred, and I gave him an assurance then that I would work with him to the best of my power on the lines of the plan suggested by Lord Dufferin, and attend any meetings that might be called." In another place he said: "Mr. Hume was convinced by Lord Dufferin's arguments and when he placed the two schemes, his own and Lord Dufferin's, before leading politicians in Calcutta, Bombay, Madras and other parts of the country the latter unanimously accepted Lord Dufferin's scheme and proceeded to give effect to it. Lord Dufferin had made it a condition with Mr. Hume that his name in connection with the scheme of the Congress should not be divulged so long as he remained in the country, and this condition was faithfully maintained and none but the men consulted by Mr. Hume knew anything about the matter.

Lord Dufferin was a magnanimous statesman, inspired with noble resolves for the progress of the people over whom he was set to govern. In the face of these stern facts it is quite unfair to assert that Lord Dufferin had nothing to do with the Congress and it is adding insult to injury to say that the statement in regard to Lord Dufferin's sympathy with the National Congress was the invention of Messrs. Hume and Bonnerjee.

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A METRICAL VERSION OF THE DHANIYA-SUTTA:

BEING A DIALOGUE BETWEEN DHANIYA—A COWHERD—AND LORD BUDDHA (THE BLESSED ONE.)

BY MR. HARINATH DE, M. A.

Dhaniya.—Hot steams my rice, milked are my kine,
On Mahi's bank with mates I stay;
Thatched is my hut, bright burns my fire,
So, if thou wilt, god, rain away.

The Blessed One.—No rage nor stubbornness have I,
On Mahi's bank one night I stay,
Bare is my hut; quenched is my fire,
So, if thou wilt, god, rain away.

Dhaniya.—From gad-flies freed on grassy mead
My kine, behold! they graze and stray.
They can sustain the fall of rain,
So, if thou wilt, god, rain away.

The Blessed One.—My basket raft is woven well;
I've crossed; the flood is neath my sway,
No more I need a raft, indeed!
So, if thou wilt, god, rain away.

Dhaniya.—Obedient, chaste, sweet is my spouse,
Long have we lived together—Yea
Of her no evil do I hear,
So, if thou wilt, god, rain away.

The Blessed One.—Obedient is my heart and free,
Long have I tamed and trained it—Yea
No evil thing therein is found,
So, if thou wilt, god, rain away.

Dhaniya.—On my own earnings do I live,
My childern, no disease have they,
Of them no evil do I hear,
So, if thou wilt, god, rain away.

The Blessed One.—With what I gain I roam about
The world; nor master's rule obey,
No need of service is for me,
So, if thou wilt, god, rain away.

Dhaniya.—Cows in calf, and barren kine,
And calves and kine that milk purvey
Have I, and eke a bull, their lord,
So, if thou wilt, god, rain away.

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The Blessed One.—No kine in calf, no barren kine,
No calves, no kine that milk purvey
Have I, nor e'en a bull, their lord,
So, if thou wilt, god, rain away.

Dhaniya.—Firm-fixed each stake, it will not shake,
My new grass ropes, so strong are they
That them can ne'er the calves uptear,
So, if thou wilt, god, rain away.

The Blessed One.—Like bull that all his bonds hath burst,
Like elephant trampling creeper spray,
No more shall I to the dark womb hie,
So, if thou wilt, god, rain away.

Then flooding land both high and low,
There burst a mighty cloud of rain,
And as he saw the good rain down
Lo spake Dhaniya in this strain:—

Dhaniya.—Not slight indeed hath been our gain
That we the Blessed one did meet;
Be Thou our refuge, Seer Great!
Thee, as our Master, Sage, we greet.

Obeying Thee my spouse and I
Shall lead a holy life in Thee,
And pass the bounds of Age and Death,
So shall all suffering ended be.

The Evil One.—Whoe'er hath sons in sons hath joy,
Whoe'er hath kine for kine is glad,
Lusts, evil, karma *bring* man joy,
Who hath these not is ever sad.

The Blessed One.—Whoe'er hath sons in sons hath grief,
Whoe'er hath kine for kine is sad,
Lusts, evil, *karma* bring man grief,
Who hath these never is he glad.

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TOPICS OF THE DAY.

The Tilak Case—Other Sedition Trials—The Mysore Press Act—The Indian Debate in Parliament—Behar Affairs—Sanitary Conference at Naini Tal—The Northbrook Indian Society—Death of two Distinguished Indians—United Provinces Representative in the Supreme Council.

I.

THE event that has absorbed public attention almost to the exclusion of any other topic during the month, was the Tilak case. Last month we had no time more than merely to mention the result of the trial. There are legal aspects of the case, which in themselves are of considerable public importance, and questions of a more general character of not less importance also arise out of the case; which must be subjected to an intelligent and dispassionate examination. Before doing so, however, we may say a word on the personal side of the matter. It is impossible for any Indian capable of a fine feeling not to be deeply moved by the overwhelming misfortune that has overtaken one of the most striking personalities of recent times. Mr. Tilak is one of those earnest natures, who by their activities excite violent likes and dislikes. There are men—and in the Maharashtra these form the vast majority—who simply rejoice to slave for Mr. Tilak, and, as the Rev. Mr. Macnicol has said in a sympathetic article in the *Contemporary Review*, look upon him as the spiritual descendant of the immortal Sivaji. On the other hand, there are men whose sincerity as well as capacity it is impossible to question, whose distrust of Mr. Tilak and disapproval of his methods may only be characterised as thorough and deep-rooted. The men with whom it is something of an almost religious belief that Mr. Tilak is the greatest of Indian patriots and politicians, a devoted adhesion to whom is essential to the emancipation of the country, as well as those who are profoundly convinced that his methods are absolutely unsuited to the conditions of India and that by pursuing them, as he has done, he has inflicted the most regrettable injury on the best interests of the country, must, however, agree in holding that he has given the best in him to the public life of the country, according to his lights and that if he had persuaded himself to practise the profession of law for which he had qualified himself, leaving public work to itself, his uncommon talents and peculiar aptitude for the profession would have pushed him to the forefront and he might have been a judge of the High Court long ago. Under such circumstances it is no matter for surprise that

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no differences with him on even matters of grave public importance, have stood in the way of the exhibition of universal sympathy for him in the hour of his greatest and crowning misfortune. And it is the prayer of his sorrowing countrymen that he may survive the long dark night that he is fated to spend outside the country.

Mr. Tilak was charged with having committed offences under sections 124 A and 153 A, by the publication of two articles in the *Kesari* on the 12th May and the 9th June. It is believed that the latter article had not been written by him, but with characteristic manliness and loyalty to those who acted with him, he took upon himself the entire responsibility for both articles as proprietor, editor, publisher and printer. The *Kesari* is printed and published at Poona and has a most extensive circulation in the whole Maratha-speaking country, but he was tried in Bombay. This is point number one, which must be remembered as having prejudiced his case. The reasons are these. If the trial had taken place at Poona or any other district town, he would have been tried by a jury or assessors acquainted with the language in which the articles were written, as also with the mind of the people to whom they were addressed and the effect they were likely to produce on them under the prevailing condition. The Sessions Judge of Poona—Mr. C. A. Kincaid, I. C. S.—is himself, we are told, almost a scholar in Marathi. And if the decision had gone against him, he would have had the right of appeal to the High Court. Mr. Tilak was prejudiced in these three respects by the decision of the Government to prosecute him in Bombay city. The two articles for which he was prosecuted were written within an interval of less than a month, and yet two independent charges were laid against him, instead of his being proceeded against for one offence. This was done evidently because the Government were advised that they could not be certain of getting a conviction on the first charge. Having chosen to institute two independent prosecutions, however, the Government were anxious that the two cases should be tried together. The effect of this was that Mr. Tilak failed to get the benefit of the comparative mildness, we had almost said the innocence, of the first article. And the learned judge not only granted the application of the Government, but charged the jury together in the matter of both the articles, and even in the matter of the offences under both sections. It has been held by several competent lawyers, that this defect of procedure may be held to have vitiated the whole trial. This is point number two that must be remembered in Mr. Tilak's favour. We do not wish to say much on the refusal to grant bail for reasons which the judge said he would not disclose or of his superfluous and

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offensive observations in pronouncing sentence, except to remark that they betrayed an attitude not favourable to the accused. The composition of the jury is an important point. It cannot but be held that the judge's grant of the application of the prosecution to have the case tried by a special jury, when the law did not require him to do so and when he knew that his action meant Mr. Tilak being tried by a jury, the majority of whom would be men unacquainted with the language of the articles, materially prejudiced the case of the accused. It was of the utmost consequence from every point of view that the trial from start to finish should be scrupulously fair, every benefit of a doubt being given to the accused, and further, that it should be so conducted as to produce a feeling of satisfaction in every unprejudiced mind that Mr. Tilak was not handicapped in any way, and that if he was eventually convicted the result, however deplorable, could not be helped ; and it is to us a matter of the deepest regret that this feeling cannot be cherished and that it must be affirmed that there were flaws in the procedure so grave as to compel the conclusion that there has been a substantial failure of justice in the case.

We hold that it was a wrong to Mr. Tilak and it was wounding to the national self-respect of the entire Indian community that he should have been proceeded against at all under that dubious section, 153A. The less reputable section of the Anglo-Indian press habitually vilipend the people of India and go the length of inciting Europeans to violence against Indians, and yet they enjoy perfect immunity. The conscience of the Government is not aroused against them and their zeal to prevent race feuds and communal bitterness is not manifested when the offending journal is an Anglo-Indian one. And yet almost every Indian writer and speaker who has been proceeded against under section 124A has also been run in for the offence with which section 153 A deals, as if the European community—the non-official not less than the official section of it—was the same thing as the Government by law established in British India. The question was pertinently asked by Mr. Tilak in his masterly and courageous speech in the Court, whether the bureaucracy was the same thing as the Government. The larger question has to be asked whether Mr. Pinhey's—we beg his Lordship's pardon, the Honourable Mr. Justice Pinhey's—monstrous dictum that even the non-official European community was synonymous with Government in law, has to be accepted as the confirmed judicial opinion. The Government, we suspect, are unaware of the deep and widespread indignation felt by self-respecting Indians that such open and persistent partiality should be shown by a professedly neutral and impartial

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Government to every species of the Anglo-Indian journalist, while Indians of the highest position are relentlessly pursued for the publication of much less offensive—aye, relatively innocuous—articles. We are somewhat confident that a jury composed of a majority of Indians would have returned a verdict of not guilty on this count.

We think, too, that Mr. Tilak should have been acquitted on the charge of having committed an offence against section 124A., by publishing the article of May 12th. Of course, almost no two publicists affect the same style of writing, and we certainly should never think of employing some of the phrases used in that article. To disapprove of the tone of the article is, however, not the same thing as to stigmatise it as seditious, and we confess we have our doubts whether many Indian publicists might consider themselves safe if a man could be banished from his country for three years for an article like the *Kesari's* of May 12th. Some carelessness in language cannot, on occasions, be avoided in the conditions under which newspaper articles have to be produced, and with our unaffected reluctance to pronounce a harsh judgment on any body, we are obliged to characterise the verdict and the sentence in respect of that article as calculated appreciably to curtail the limited liberty of the press that the people of India enjoy. We cannot say, however, that Mr. Tilak deserved to be acquitted as regards the article of June 9th. We have no complaint against the verdict on this count, but even here we do hold that the sentence of transportation was disproportionately heavy. Acquittal under section 153A, acquittal under section 124A in respect of the first article, and conviction and a sentence of simple imprisonment —even if it be for the maximum period of three years, regard being had to the previous conviction—were all that justice demanded. Convinced as we are of the soundness and fairness of this position, we cannot but repeat that conviction on all the three charges and a sentence of transportation for six years and fine of Rs. 1,000 was tantamount to a failure of justice. Consequently, we earnestly hope that Mr. Tilak's friends may succeed in their efforts to obtain special leave to appeal to the Privy Council and that that august tribunal may modify the decision of Mr. Justice Davar to the necessary extent. Meanwhile, it is a matter of the first importance—in a political sense not less than from the point of view of humanity—that Government will see that every care is taken of Mr. Tilak's health and that no undue hardship is imposed on him.

The demonstrations made in Bombay as marks of sympathy with Mr. Tilak were an eloquent indication of the changed temper of the people in their relations with the Government. Not only

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must they be understood as tokens of the singular hold that Mr. Tilak has obtained over the people, but as proof that henceforward they mean to give tangible expression to their sense of injustice and their discontent. Certainly in doing so they will come in conflict with authority and suffer and even lose their lives thereby. Everyone with a spark of good sense, right understanding and humanity in him will deplore this. Such regret cannot, however, change the fact of the situation. Nor can Government hope by mere resort to the policeman's baton and the soldier's bayonet to restore lasting calm or produce contentment with one's lot. It is the statesman's wisdom that can alone improve the condition of things. We have acknowledged the good that Lords Morley and Minto and Sir George Clarke—and, we will add, Sir John Hewett and Mr. Buchanan—are doing in this connection. But our sorrow is that just before the announcement of those long-coming reforms, which if substantial are bound to produce a wholesome change in the people's attitude towards Government, almost indiscriminate prosecutions of publicists have been launched in almost every province and that these have invariably resulted in sentences so unnecessarily heavy—in a few cases even savage—that feelings are embittered and the Government and the people are not drawn nearer to each other. On every side one only hears it said in reply to counsels of conciliation and sobriety, "Heaven knows what those reforms may turn out to be after all, meanwhile the policy of hammering is going on?" We certainly recognise that this is not the whole truth and not altogether fair to the Government, but it represents a feeling so general that Government is bound to reckon with it.

II.

The appeals filed by Messrs. Chidambaram Pillai and Subramania Siva have not yet been heard by the Madras High Court. And in the meantime several other sedition trials are proceeding. The accused in these cases are young men with not even a local notoriety, men who have no influence with anybody, whose words have led to no evil consequence. One of these has been convicted and sentenced to five years' transportation. This young man and the others now undergoing trial or at present under arrest, might have been warned and let off, or at the most, security proceedings might have sufficed. The Government of Sir Arthur Lawley have preferred, however, to institute proceedings against them under section 124A with, of course, its handmaid, section 153A. This was pre-eminently the wrong path to choose, so much so, that even so cautious and responsible-minded a man as the Honourable Mr. Krishnaswami Iyer has publicly deprecated it. In

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Bombay, several small papers have been prosecuted as we mentioned last month. In Bengal, too, there have been cases, in addition to the bomb cases. The Acting Chief Justice of the Calcutta High Court sentenced three of the accused in what is known as the Harrison Road conspiracy case, to seven years' rigorous imprisonment. Of course this case stands by itself. In the Central Provinces and Berar a young man who was put forward as the editor of a vernacular sheet, called the *Hari-Kishore*, has been sentenced to five years' rigorous imprisonment under section 124 A and section 153 A. In addition, the press where the paper was printed has been ordered to be confiscated to Government under section 517. Their Lordships Justices Mittra and Fletcher of the Calcutta High Court held that a printing press was not liable to confiscation when a paper printed at it was held to have contained a seditious article. But if Mr. Pinhey declined to accept their interpretation of the term *Swaraj*, why should the officer trying the *Hari-Kishore* case follow their ruling in the matter of the confiscation of the press? It seems that Mr. Stanyon, Additional Judicial Commissioner of the Central Provinces, ruled that a press *was* liable to confiscation, but even he had the grace to make an exception in the case of a press belonging to a third party. But Mr. Prideace has gone one better—this is but in the fitness of things—and ordered the confiscation to take place although the property did not belong to the convicted editor. This, let it be noted, was in addition to the five years' rigorous imprisonment. Coming to our own Provinces, the Mahomedan gentleman who edited the *Urdu-i-Moalla* has been sentenced to two years' rigorous imprisonment and a fine of Rs. 500—under the two sections for publishing an article on the Government of Egypt. An esteemed contemporary, the *Gujarati* of Bombay, has raised the pertinent question whether section 124A is applicable to the case, as under it the offence must be against '*the Government established by law in British India*,' whereas the incriminating article was with reference to educational policy of the British Government *in Egypt*. Hoti Lal Varma was tried by the Sessions Judge of Aligarh for sending a seditious telegram to *Bande Mataram* and circulating a seditious leaflet. On this case we say nothing ourselves but are content to reproduce what such a paper as the *Indian Nation* has had to say, with full approval of its protest against the monstrous sentence of transportation for seven years:—

> **Seven years of transportation for a few lines of telegram seems to us unduly hard sentence, altogether out of proportion to the guilt. If the telegram had not been published the sender could not have been prosecuted.**

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Why was it published at all? If the newspaper that published it, withdraws it, does it still retain its character as a published message fit to be prosecuted? Admitting that in law an offence was committed, is seven years' transportation a fitting sentence? It is said that papers were found in the possession of the accused that showed that he was a party to a conspiracy. Should he not then have been separately tried for membership of a conspiracy, and, if convicted, separately punished? If he was a conspirator, why have not his fellow-conspirators been tried? If the man is poor his friends ought to subscribe for an appeal.

More recently several arrests of editors have been made in the Madras Presidency, the most notable being that of Mr. G. Subramania Iyer, the distinguished South Indian publicist, long the editor of the *Hindu*, of which he was one of the founders. Altogether we are unable to congratulate the Government on either the prosecutions or their results.

III.

It is a matter of great regret that it has been reserved to an Indian Minister of an Indian State to enact press legislation of a character, which we have to thank Providence has not a chance of being introduced into British India. More than all the counsels of the recognised leaders of Indian thought and activity, Mr. V. P. Madhava Rao's Press Act, lately passed, must effectually demonstrate to those Indian agitators with whom anti-British bias has become almost a religious faith that, all said and done, there are redeeming features in British rule, for which it is entitled to the gratitude of educated Indians. In these troublous times we have seen several suggestions put forth of more or less severity for curtailing the liberty of the press, but not even Sir Bampfylde Fuller or the writer of the effusion in the July *Quarterly Review* has ventured to counsel the gagging of the press in the manner that has commended itself to the statesmanship of Mr. V. P. Madhava Rao. For, what is it that has been done under his auspices? A law has been passed by which no newspaper can be published in the Mysore State without a license previously obtained from Government, and the penalty for doing so will be expulsion from the State. The license may be revoked at any time, and publication of the paper after such revocation similarly renders the man liable to deportation from the State. If the Government of Mysore for the time being so wills, the circulation of any paper of British India may be prohibited in the State of Mysore. No reasons need be given at any stage for any step the Executive may take under the Act, and no redress by resort to Courts of Justice is open to the aggrieved party. And what are the weighty reasons of State which have compelled the Mysore Government to take such arbitrary

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power to themselves for the purpose of strangling the press? We have gone through the proceedings of the sitting of the Legislative Council of Mysore when this Bill was read for a first, second and third time and passed into law and we must candidly own that no tittle of evidence was produced by any of the several speakers, official or non-official, who vied with one another in extending their hearty, though not intelligent, support to the Bill. In fact, a strange lack of a sense of the gravity of their action was shown by these amiable gentlemen. We had almost said that one had only to peruse their speeches on the subject of a free press to realize that it was quite possible for the highest English education to be wasted on men noted for their intelligence. We regret deeply that this Bill should have been passed at a time when the people of British India are threatened with a further instalment of restrictive press legislation, which is as unnecessary as it may be harmful. We need not doubt that the pernicious example of Mysore will be used as an argument in support of their action by reactionary administration in British India.

IV.

Reuter's pretty full summary of the Indian debate in Parliament on budget day attracted almost no attention in this country, on account of the excitement of the Tilak case. The full report of the debate, however, shows that it was a very interesting and useful one. Mr. Buchanan could not, of course, be expected to display the literary grace and philosophic temperament of his illustrious chief, but in its temper and spirit his able speech does not suffer by comparison with Lord Morley's own utterances. Indians ought to be grateful that it was not left to that "little great man", Mr. Hobhouse, to be the mouthpiece of the Government in the Commons in the absence of the Secretary of State in another place. It is not pretended that all that Mr. Buchanan said could be accepted by Indian public men as a correct statement of facts. What for instance can be farther removed from reality than the following:—"If we compare the state of things to-day with the condition of affairs 30 or 50 years ago, or still more, before British rule began, we cannot fail to recognise that there is no sphere in which British rule has done more to alleviate the condition of the poorest of the people of Hindustan than the long continued efforts for the prevention of famine and the alleviation of its miseries when they arise." Precisely the opposite is the fact, except in the last particular. On the intellectual and moral side no one can deny that British rule has been attended with many blessings to the country, although even in these spheres it cannot be said that it has been an unmixed good; but in its material results it has been on the whole

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injurious. The vast mass of the people are sunk in poverty and indebtedness to a greater extent than at any previous period in the history of the country. The lower middle class, too, are in worse condition to-day, on account of the economic revolution that has been silently effected. It is quite another thing to say that when as a result of their impoverishment the people are overtaken by famine, whenever the seasonal rains fail, the State adopts commendable measures of relief which go a long way to mitigate their sufferings. For these measures recognition is due to the Government and it has always been ungrudgingly accorded. Sir John Hewett uttered a complaint the other day at Allahabad, that while Government was blamed only too frequently, the good that it did was allowed to pass by unnoticed. Whatever justification there might have been for the reproach on that particular occasion, we are sure His Honour will admit that as a rule there is every manifestation of the people's grateful acknowledgment of the benefits that Government confers. What has been more remarkable, for instance, than the almost unvarying support that has been rendered to Sir John Hewett himself, by every section of the community, representing every shade of opinion, in the several beneficent measures that he has undertaken for bettering the condition of the people? We notice that Mr. Buchanan paid a warm tribute to Sir John Hewett's famine administration. It was perfectly well-deserved, but we may be permitted to claim that it was not more generous than the gratitude expressed by the Indian community of these Provinces on more occasions than one. Mr. Buchanan has assured the educated class of the desire of the Government "on this fiftieth anniversary of the assumption" of India by the Crown to take a real step forward in constitutional as well as administrative reform so that the people may be associated more and more with the practical work of Government. This, he said, would be "the guiding principle" in the determination of these momentous matters. Referring to the rather slow progress of the questions towards solution Mr. Buchanan said, "We are most anxious for speedy progress; but we want to take with us the maximum of consent, and of hearty consent, both here and in India." With all our natural and perfectly justifiable impatience of delay, we must admit in candour that this is a wise rule of statesmanship which Lord Morley has laid down for his guidance. If continuity of policy is to be desired, and if the task of Government is to be accomplished smoothly, the permanent officials, with whom and through whom Secretaries of State and Viceroys can alone work, must be conciliated, as far as this can be done without surrender to them of the basal principles underlying the policy. We believe Lord

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Morley has achieved this successfully, and, for ourselves, we are content to put up with some slight delay on this account.

In recent months much has been said of the supposed identity of policy of the Liberal and Conservative Government in the governance of India. The strong contrast between the speeches of Lord Morley and Lord Curzon in the House of Lords must act as an eye-opener to those who argue in this manner. We invite them frankly to say whether they must not change their opinion after perusal of the speeches of Mr. Buchanan and Earl Percy in the budget debate in the Commons. Last year, we remember, we had occasion to make a similar remark. There is only one redeeming feature in Earl Percy's speech. This is where he pleaded for increase in the expenditure on education. We will quote the sentence as we should like it to be on record. "The increase in educational expenditure," said the noble Earl, "took place on too low a basis; the total amount was almost insignificant and he could not accept the financial argument as sufficient excuse." This wise remark was the solitary oasis in the desert of his unfruitful speech. The noble Earl even objects to the very diluted dose of separation of Judicial from Executive functions in a few districts of the Lower Provinces and Eastern Bengal which is some day to be carried out, we hope in the near future. Of Mr. Rees' speech, what shall we say? Mr. Stephen Gwinn, an Irish member, commented on the fact that an Ulster Unionist member, such as Mr. McCaw, should have given expression to opinions on the subject of India which were infinitely more liberal and sympathetic than those advanced by a professedly 'liberal' member of the type of Mr. Rees. We notice that this remark was greeted with laughter. Of course, Mr. Rees is an object of laughter to all sensible men. Even this curious and mischievous man had scarcely made a worse speech before. Sir Charles Russell (afterwards Lord Chief Justice Russell) once characterised the *Times* as the ancient enemy of every righteous cause. With equal justness may we say of Mr. Rees that he is instinctively opposed to every good man and every good cause, and that no more convincing proof is needed that one has strayed from the right path than a whisper of approval of one's conduct from Mr. Rees.

The friends of India in the House made very useful contributions to the discussion. Mr. J. E. Ellis, who had filled the office of Under Secretary for India for a year, stigmatised the police as "one of the blackest spots in our administration," and said that when Lord Minto took up the office of Viceroy "there was a state of things internally which made up a heritage to which, he supposed, few Viceroys had succeeded, and anyone who wanted to know

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the reason should read the speech made by Lord Curzon in the House of Lords," and that Lord Morley "had not yielded to officialism at the India Office—as Liberal statesmen before had been known to do—and in the midst of great difficulties he had kept his face steadily forward." Mr. Keir Hardie made a long and temperate speech urging several useful reforms. Like other speakers he put in a plea for a reconsideration of the Partition of Bengal. To accept the partition as a settled fact without attempting to defend or justify it, as Lord Morley has done, "surely that could not be the last hope of statesmanship," rightly remarked Mr. Keir Hardie. "There was here at least a case for enquiry."

The boundaries of the Partition could be so arranged as to give all the administrative advantages which the Partition was supposed to bring, to allay the discontent, and to remove the thorn from the sides of the people of India, and if everything else was overlooked he would appeal with all the power at his command to the Government of India not to consider this a closed book. The Partition was an accomplished fact, but let them at least see that the boundaries were so adjusted as not to give unnecessary offence to a great number of loyal and law-abiding people.

That is just the view which has been repeatedly urged by the *Hindustan Review*. Other speakers harped on the theme in the same strain. The least that the people are entitled to expect Lord Morley to do is, as we remarked last month, to appoint a committee to enquire into the whole subject. Mr. Keir Hardie spoke effectively on the employment of Indians in the higher branches of the public service and the revival of village *punchayets*. At a time when it is the fashion among canting politicians to decry Western education in India, it is no doubt a relief to find an Ulster Unionist member—Mr. McCaw—say boldly that the suggestion, "that the opportunities for higher education in India should be very materially curtailed, was not an idea that would commend itself to any right-thinking man. One of their most important duties in India," added Mr. McCaw, "was to take care that their Indian fellow-subjects had placed before them freely and fully all that Western science could teach." Mr. Hart-Davies, after remarking that "if twenty-five years ago we had only gone on with the policy of local self-government and had attached to ourselves the body of educated Indian opinion which was found in the National Congress—an extremely valuable and learned body—and had followed their advice, looking upon them as a branch of the Government of India, we should have avoided many mistakes which we had made," turned to the subject of District Boards and made the truthful remarks—

The complaint which was always made was the little interest taken by the people in the District Boards. He had been curious enough to obtain some

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figures with regard to these Boards from the India Office, and he found that in the Bombay Presidency, the average area of jurisdiction of each of the District Boards was 440 square miles, and their average income £415. One-third of that sum went for education, over which these Boards had no authority at all, and a good deal more went for the maintenance of roads, which were under the control of the Public Works Department. Four-sevenths of the members on these Boards were nominated and not elected, and those who were elected had a voice in the expenditure of only about 10s. per square mile. In view of such a state of things, he did not think that an angel from Heaven would take an interest in the District Boards. The whole thing was a farce and ought to be speedily altered.

Mr. Hart-Davies suggested the appointment of Indian members in the Executive Councils and the representation of each district on the Provincial Legislative Council by an elected member. Sir Henry Cotton's speech was the ablest and most powerful pronouncement of all. Indians cannot be sufficiently grateful to this good and wise man for his untiring and fearless advocacy of their cause amid circumstances none too encouraging. He vindicated the system of education in India against the "wholly misplaced, carping criticism" of shallow men who only knew the art of repeating platitudes which were meaningless or untrue. He attacked "the spirit and policy of our administration" as being the root-cause of the discontent, and propounded the great question at issue as follows:—"Were we to govern the people of India through them, by them, and according to their wishes, or were we to go on governing them, as in the past, entirely irrespective of their wishes and feelings; aye, and too often in direct opposition to their wishes and feelings?" Sir Henry Cotton made the needed reminder to the critics of the Indian press that "there was a considerable justification for the violent tone of some vernacular papers in the provocative language used by our own Anglo-Indian press." Indian reformers have long been of the opinion expressed by Sir Henry Cotton that "judicial positions in India ought to be occupied exclusively by those who were trained in the knowledge and the practice of the law" and that "the discharge of judicial functions should no longer be left in the hands of executive officers who had had no legal training." We wonder that Mr. Buchanan deemed it necessary and proper to rebuke Sir Henry Cotton for his splendid speech, the sentiments of which find an echo in the minds of almost every Indian reformer. Other speeches worthy of grateful mention were made by Sir Herbert Roberts and Mr. C. J. O'Donnell. It was left to Sir Henry Craik, a supposed authority on matters educational, to say that the introduction of free and compulsory education in India would be "mid-summer madness." We have the faith that it will yet be an

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accomplished fact within a calculable period and our hope is that Sir Henry Craik and other croakers like him will live to witness and bless that day.

V.

There were important doings in the Province of Behar on the occasion of Sir Andrew Fraser's visit to Patna last month. An extensively signed manifesto was presented to His Honour expressing the abhorrence the people of Behar felt for the bomb outrages and the assassination conspiracy. To some it may be a matter on which opinion may differ whether such manifestos are necessary. It is unfortunately too true that some sadly misguided young men have done what no man with a head or a heart can ever bring himself to approve of. But what evidence is there to suggest that any body of sane men in any part of India acquiesce in the doings of the fanatics of Manicktolla and Harrison Road? On the other hand, almost the entire press of the country has condemned their misdeeds in language of righteous indignation befitting the occasion. We hear not infrequently of anarchist crimes in western countries: how is it that the Governments there do not call upon the respectable classes to dissociate themselves from the criminals, nor do those classes consider it necessary to proclaim their own innocence of intention and honourableness of motive? It will be said in reply that the political conditions of India are different from those of the West. We are sure no one stands in need of this reminder, as the contrast is painfully apparent. It has been truly said the vast mass of our people are steeped in ignorance and it may be doubted whether even to-day they know of either political movements or bomb outrages. Of the loyalty of the aristocracy not a word need be said, as it is not questioned by anybody. There remain the educated middle class. A considerable body of these are in Government service and we hope the most nervous Anglo-Indian does not doubt their allegiance. Among those in independent positions who take part in public movements, the larger number are steadfastly for agitation by lawful method to secure the betterment of the country under British rule. What is known to fame as the Extremist party certainly favours the method of passive resistance—whatever exactly this may mean—and disapproves of what is called a "mendicant policy," but even they do not belong to the "third party" spoken of by Sir Herbert Roberts the other day in Parliament. No one worth mentioning will stand between this third party and the Government's heavy hand. The Extremist party itself will, we have a presentiment, fail to get a sympathetic hearing in the country if

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and when the Government inaugurates the bold policy of trust in the people and introduces progressive reforms in the constitution and in administrative methods. Coming to what is known as the Moderate party, why, their entire policy is a standing protest against unlawful and violent methods of agitation, not to speak of bombs and assassination. It is a pleasure to notice that Sir Andrew Fraser himself required no assurance that the anarchist movement is held in utter abhorrence by the people of the Province of Behar, as opposed to the religious and moral sentiments of Hindus and Muhamedans alike, and as repulsive to their natural feelings. Nor did he require any assurance of their sympathy with the Government in its desire to fulfil the duty and obligation that rest upon it in respect of the suppression of disorder and maintenance of the public peace.

We are glad that the Behar manifesto was not—unlike some others recently issued—entirely one-sided and that it contained the explicit statement that "the people of Behar fully share with the vast bulk of their educated fellow-subjects of other provinces those reasonable and legitimate aspirations for reform and progress which are the birth-right of every British citizen." We invite Government to make a note of the fact that the 'territorial magnates' as well as the Beharee Mussalmans joined the educated middle-class Hindus in desiring this aspiration of theirs to be made known.

The more important function was the presentation to the Lieutenant-Governor of a very well-written address in which were set forth in temperate language and with cogency of argument the grievances of the Beharees and the needs and requirements of their Province. The position in respect of the several subjects pressed on the attention of Government was further elucidated in the elaborate 'Notes' that formed an accompaniment to the address. The address was presented to Sir Andrew Fraser jointly by the Behar Landholders' Association, the Behar Provincial Association and the Behar Provincial Muslim League. Our brethren of Behar richly merit the congratulations of their compatriots of other provinces on the cordiality with which the best of them—Hindus and Moslems—have shown a capacity and a willingness to work together for common ends with utter disregard of narrow and blighting sectional and racial considerations. The address, therefore,—apart from its intrinsic merits which are great—is the more weighty as it is an expression of the unanimous opinion of all who can think in Behar, and it gives us real pleasure to acknowledge the eminently satisfactory character of the pronouncement made by Sir Andrew Fraser in replying to it. On the question of the representation of Behar in the Provincial Legislative Council, His Honour was able to say "that there will undoubtedly be local representation secured by

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representatives being sent from each division of the Province," and that what the address put forward "seems, therefore, generally speaking, very likely to be realised." Speaking on the representation of the people on District Boards the Lieutenant-Governor said that it was certainly desirable that the interests with which the work of the District Boards was concerned should be represented on the Boards with some degree of reasonable proportion. Sir Andrew Fraser used notable language in speaking of the employment of the Beharees in the public service, and we must quote a few passages that go to show that His Honour takes a justly serious view of the exceeding unfairness of the existing state of affairs:—

'This is a subject of the very greatest importance.' 'As you have clearly pointed out things are very far from being in a satisfactory condition at the present moment. It is essential that the matter should continue to receive the most earnest attention from the Government.' 'I hope that the result of this discussion* and of the representation which you have made, will be the issue of orders that will in time fully remedy the state of affairs at present existing.' 'Instructions should issue and will issue, the consistent observance of which ought to remedy the wrongful neglect of Beharee interests which has undoubtedly characterised the past.' 'I am also clearly of opinion that the Provincial Civil Service and the Judicial Service ought in Behar to be manned almost if not exclusively by Beharees, and that we ought to keep that ideal before us in the rules we make in regard to appointments to these Services. I shall carefully consider what further modification of the rules for appointment to the Provincial Service are required with a view to give full effect to these views. The matter of appointments to the Judicial Service rests with the High Court; but I am glad to be able to inform you that the Hon'ble Judges, as might have been expected, are sympathetic with you in your desire to secure the recognition of your reasonable claims and are anxious to do justice to the people of Behar. Action will also be taken in regard to the Education, Police, Opium, Post Office, Court of Wards and other departments to which you refer.' 'Meanwhile I say most strongly that the state of things which at present exists is both unjust and injurious to the interests of Behar; that Government ought to set before itself consistently and definitely the determination to give due recognition to the claims of Behar and to provide in Behar a public service, as far as possible, of the people themselves.' 'It is necessary for the Government to keep this determination to do right consistently and definitely before it in making appointments.'

What better response could be expected? It remains for the people themselves, acting on the invitation extended by the Lieutenant-Governor himself, "to remain united in your determination to advance the interests of Behar, and to be ready at all times, in a courteous and reasonable way, such as you have adopted at the present

(* Which His Honour had with some Collectors and several Heads of Departments and other officers.—EDITOR, H. R.)

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time, to lay your views before the head of the Government and the officers who work amongst them." Sir Andrew Fraser's words were not less hopeful on the subject of education. He has admitted that the fact that Behar has to some extent been neglected in the past makes such a demand (for increased expenditure) specially reasonable in this case. He has stated that a scheme is in progress for bringing the Patna College and Collegiate School to the highest state of efficiency, and that foundation of a new College at Ranchi and the transfer of the Shibpur Engineering College to the same place will provide within the reach of the Beharees facilities for the highest literary and technical education which they have not enjoyed till now. With respect to the unsuitability of the new curriculum of the Calcutta University Matriculation to Beharee candidates, Sir Andrew Fraser proposes to appoint a representative committee to consider the matter with the heads of institutions and lay the result of their enquiries before the Vice-Chancellor. Next, he has given "a definite assurance that there will be a law school established at Patna." Need we say that we associate ourselves with His Honour in the appeal he made to the Honourable the Maharajah Bahadur of Durbhanga and to other nobles and wealthy men of Behar to actively and generously support the cause of education in their Province. In conclusion, we may say that we have every confidence, as Sir Andrew Fraser has, that in the hands of Sir Edward Baker, the interests of Behar will not be overlooked and that the relations of the leaders of the community with him are bound to be most pleasant. It only remains for us to congratulate the people of Behar on the excellent results of their deputation to the Lieutenant-Governor.

VI.

Not the least of the several claims to the gratitude of the people of these Provinces that Sir John Hewett has established within the comparatively brief period of his office, is the earnest and practical interest he has been evincing in the subject of sanitation than which in these days, as he has rightly said, "there is no more important matter claiming the attention of Government." The policy of indifference to the ravages of the plague, which we were obliged to criticise during the regime of Sir James LaTouche, gave way to one of active endeavour to arrest its spread and mitigate the sufferings of the people consequent on its ravages, since Sir John Hewett assumed the Lieutenant-Governorship. His Honour has successfully enlisted the people's sympathies in the measures adopted. What gives us particular pleasure is that Sir John Hewett has directed his attention to permanent measures of sanitary improvement,

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foremost among these being the opening up of congested areas and the better housing of the people, without the introduction of which on a large scale the conditions which favour the spread of epidemic diseases cannot disappear. Our readers are, no doubt, aware of the schemes that are being matured for the improvement of the cities of Allahabad, Lucknow and Cawnpore. As announced in his speech in the Provincial Budget debate at Lucknow in April last, Sir John Hewett has summoned a Sanitary Conference to meet at Naini Tal on the 4th of September. The problems that will be considered by the Conference are of the utmost importance and on their right solution will depend for a long time to come the well-being of the people of the United Provinces. Questions of city improvement, housing of the people, the construction of water and drainage works, rural sanitation, the constitution and functions of the Sanitary Board, the employment of more sanitary officers: these and other "very large and difficult problems" are to be examined by the Conference. It is pleasing to acknowledge the wholly satisfactory composition of the Conference which will be as representative as the Industrial Conference was last year. "Sanitary and engineering experts and representatives of the various interests that are involved" are all there. Among the representatives of the general public are the Honourable Pandit Sundar Lal, the Honourable the Rajah of Mahmudabad, the Honourable Pandit Madan Mohan Malaviya, Mr. Abdul Majid, the Honourable Rai Sri Ram Bahadur, and—last but not least—Babu Ganga Prasad Varma. We shall naturally await with interest the publication of the proceedings of the Conference, to which we sincerely wish every success.

VII.

Some of the Bombay vernacular journals raised a question some time ago which is of great importance and, therefore, deserves to be taken up and discussed time and again, until a solution satisfactory to India is arrived at. The question, we refer to, is whether the Northbrook Indian Society of London has achieved the results expected of it, and if such be not the case, should not its income be devoted to educational purposes of a nature to confer some lasting benefits on India, from where most of its resources were derived? Founded originally for the benefit of Indian students sojourning in England, with the intent of supplying to them a common meeting place, where they may interchange ideas, it was intended also to serve the auxiliary purpose of bringing the Indian students into social contact with the cream of English Society. It

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had, therefore, to a certain extent, an educational aim of a distinctly praiseworthy nature. Times, however, have changed, and this auxiliary purpose has now for some years past been more efficiently and more frequently served by the National Indian Association, so much so that hardly any social function is now held under the auspices of the Northbrook Indian Society. There are reasonable grounds for belief that the Northbrook Indian Society fails to attract to its rooms a sufficient number of Indian students to justify its keeping up an establishment even for the principal object for which it was founded. This belief finds undoubted support from the fact that the establishment was transferred from South Kensington to Piccadilly, so as to make it more accessible to the students, who generally reside in or about the West Central district of London. In spite of this its rooms are usually empty, as any one who visits it may find out for himself. Is the Committee of the Northbrook Society under these circumstances justified in spending something like £600 on an establishment which serves no better purpose than perhaps providing occasionally an assembly room for some function. Surely there are better uses to which the Society's income could be put. A correspondent in the *Times of India* has suggested the establishment, out of this income, of a few technical scholarships to be competed for and held by Indians, one of the essential conditions being that the holders thereof do prosecute technical studies, either in the laboratories or in the workshops of England. With India crying for industrial advancement, no better object can be conceived for the devotion of the funds in question than that suggested above. We understand that the original Trust is capable of amendment in this direction and we appeal to the Northbrook Trustees to take steps to effect the diversion of the Trust Funds towards the endowment of as many Technical Scholarhips as possible, so as to enable India to reap more profitable results from the expenditure of monies largely, almost entirely, contributed by her. We are glad to find that in making our suggestion, we are in agreement with Sir Muncherjee Bhownaggree—a Vice-President of the Northbrook Indian Society—who at the recent annual meeting of the Society strongly urged this view. It is to be hoped that the Indian press will agitate about it till the reform suggested is an accomplished fact.

VIII.

We deeply regret to record the death of the venerable Babu Bansilal Singh of Lucknow, who was for a long time a tower of strength to public movements in the Province of Oudh. He was to Lucknow what the late Pandit Bishambar Nath was to our city. Babu Bansilal

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Singh was a whole-hearted Congressman and was Chairman of the Reception Committee of the Lucknow Congress of 1899. The younger generation of public men in the United Provinces, cannot but feel the loss, one after another, of the veterans who built up public life of the present day.

Equally keen is our sorrow to record the death of Khan Bahadur Maulvi Khuda Bakhsh, C.I.E., the famous Beharee scholar, to whose love of letters and discriminating philanthropy Patna is indebted for its Oriental Library of rare value. In him Behar loses one of its most eminent and perhaps its most learned son, and him all Beharees—Hindus not less than Mahomedans—sincerely mourn. Khan Bahadur Khuda Bakhsh extended his sympathy and support to the Indian National Congress, of the Reception Committee of the seventeenth session of which—held at Calcutta in December, 1901—he was an honoured Vice-President. His eldest son, Mr. Salahuddin Khuda Bakhsh, is a talented and flourishing Advocate of the Calcutta High Court. To the bereaved families of the late Babu Bansilal Singh and the late Maulvi Khuda Bakhsh we tender our respectful sympathy.

IX.

We cannot affect to be pleased at the result of the meeting of the non-official members of the United Provinces Legislative Council held at Allahabad the other day, for electing a member to represent them on the Supreme Legislative Council. If there was the smallest chance of genuine public opinion influencing the votes of these worthy men, the Honourable Pandit Madan Mohan Malaviya—who is by common consent the most public-spirited man in our Provinces—would have been elected without a moment's hesitation. And it is a standing condemnation of the system of election in vogue that Babu Surendra Nath Banerjee in the Lower Provinces and the Honourable Mr. Malaviya in the United Provinces, have no chance of being so elected. However, the election of the Honourable the Rajah of Mahmudabad, who is the second Musalman gentleman in the United Provinces to receive this signal honour—the first having been the late Nawab Sir Faiyaz Ali Khan of Pahasu—should set at rest the idle clamour that without separate representation based on race and creed Mahomedans and the other minorities have no chance of being represented in the Councils.

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VIEWS AND REVIEWS.

CEYLON OF TO-DAY: BY DR. ANANDA K. COOMARASWAMY, D. SC. (LOND.)

1. *The Book of Ceylon: Being a Guide to its Railway System and an Account of its Varied Attractions for Visitors and Tourists.* By H. W. Cave. (Cassel & Co., London, 1908), price 12/ net.
2. *Ceylon: A Hand-Book for the Resident and the Traveller.* By J. C. Willis, (Dulau & Co., London; and Apothecaries Company, Colombo, 1907). price 5/ net.

THE first of the two books before us—that by Mr. Cave—is essentially a book for tourists in Ceylon; its object being "to help the traveller in Ceylon to a fuller enjoyment of the varied attractions of the island, and to arouse in the general reader a desire to visit a country which has only now begun to receive the attention it deserves." The author has already contributed to the same end by his well-known books, *Golden Tips*, *The Ruined Cities of Ceylon*, *Colombo and the Kelani Valley*, *Kandy and Peradeniya* and *Nuwara Eliya and Adam's Peak*. The present volume is a general description of the whole island, extending to 664 pages and illustrated by 756 excellent photographs, and is admirably adapted to its immediate objects.

Mr. Cave's book is in no sense, however, an interpretation of the life of the people. In regard to such matters Mr. Cave writes with a lofty superiority which would be amusing were it not by this time a little hackneyed. The British point of view is typically illustrated in a description such as this of the view from Pidurutalagala, the highest mountain in Ceylon (8,200 feet):—

> Looking south, the immediate prospect presents Nuwara Eliya, an extensive plateau encircled by hills and possessing two lakes, a race course, two golf links, various clubs with their recreation grounds, a well-stocked trout stream, a lovely public garden, several good hotels, fine residences dotting the hill sides, many of which are available to visitors, and for most of the year a charming climate, bright and cool as an ideal English spring; and moreover possessing the important adjunct of a mountain railway which conveys the enervated resident from the heated plains to this elysium in a few hours.

This is very nice for the enervated resident; but we have often wondered why the energetic visitor, who is devoting perhaps a whole week to the island, so often spends the greater part of it in Nuwara Eliya; now the psychology of the situation is explained, and we know the whole mind of the British tourist, and what he really wants to see when he fares abroad for the improvement of his mind.

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Mr. Cave is not to be beaten for a truly 'Oriental' exuberance of language. Here is an extract from his description of the sunrise seen from Pidurutalagala :—

To stand upon the highest point of this sea-girt land, with the shadowed sky above and brooding darkness below, there to watch the rosy-fingered dawn cast her first rays upon the thousand peaks that begin to peep through the snowy mists which yet enshroud the low-lying valleys, is an experience well worth the surrender of a few hours of sleep.....When the sun bursts over the horizon a rapid transformation takes place. The petrified surf of the mists now begins to move upwards, and reveals with vivid clearness the valleys all fresh from their repose. The dewy leaves of the forest trees and the trails of beautiful moss which cling to their branches glisten with tints of gold, the moistened rocks sparkle with diamonds, and all nature rejoices at the new-born day.

Here are other guide-book 'bits' :—" A visit to Sigiri results in the very agreeable feeling that we have seen one of the most fascinating and romantic spots that the old-world scenes of any country can afford." " Kuveni upon the embattled peak with outstretched hand supplicating the gods is a fine situation and is a credit to Sinhalese invention." This is poor stuff.

It is perhaps not surprising that there should be some serious errors in a book covering so large a ground. Errors of spelling are rather common. It would have been better to have avoided the use of accented letters altogether, than to have distributed them freely where not required, and omitted them so often in their proper place; thus, of the eight accented letters in the words Lankatilaké (p. 242), Anurádhápurá (p. 522) Kórálá and Ratémahatmaya (p. 398), four are incorrectly inserted, and in the same words three letters which should be accented are not so indicated. One or two instances of wild exaggeration may be noted. Speaking of the descent from Adam's Peak on the south-western side, we are told that " The European traveller is of course quite free in his choice. If he does not care to take his life in his hands up the south-western route, he may journey from Hatton into the Maskeliya district and ascend on this side." As a matter of fact, the ascent is made annually with perfect safety on the south-western side by thousands of pilgrims, including both men and women, and persons of all ages, from the youngest children to the oldest women. In fine weather it is unnecessary (as we have proved by experience) even to touch the chains which aid the ascent of the last " almost perpendicular precipice." Speaking of the Ramesvaram temple, we have first a good account of the general appearance and environment of this most sacred Hindu shrine.

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Upon setting out from Paumben, a broad road, paved with smooth slabs of granite and shaded by beautiful trees, stretches eastward through the island (of Ramesvaram), ending in the entrance of a remarkable temple one of the most ancient and revered in all India. On either side, at frequent intervals throughout the whole distance of seven miles, there are substantially built ambalams or rest-houses for pilgrims, fine baths with granite steps descending into them from all sides, and temples beautifully built of hewn stone. Every tree as well as building is dedicated to the uses of religion. Even the soil is so sacred that no plough may break it; and no animal wild or tame may be killed upon it. The magnificence of this superb highway is, however, in decay; but why it should be so we are unable to ascertain. The paving stones are displaced, and most of the temples are in ruins, while the ambalams show signs of better days, not long past. The condition of the whole indicates that about a century ago all these were in beautiful order. At the present day, however, the great temple of Rama appears to be the only building upon which attention is lavished. No idea of this structure can be gained from the exterior, the only part visible being the lofty pagoda which forms the entrance. The rest of the temple is enclosed within high walls, extending round an area of eight hundred by six hundred feet. The interior consists of a large number of galleries of grand extent and dimensions, some of them running through the whole length of the temple, and others to right and left for hundreds of feet. All of them are ornamented with rows of massive pillars carved with statues of gods and departed heroes. We are astonished at the Hindu grandeur of the temple, and we are naturally curious about the apparent neglect of the large number of smaller temples on the island. This, we are told, is due to the falling off in number of the pilgrims, and consequently in contributions, since the British prohibition of human sacrifice. A century ago, when enormous cars surmounted by images of the gods, were dragged along the paved ways by hundreds of frantic devotees, many in their frenzy hurled themselves beneath the massive wheels. It is also related to us that when the great car of Juggernaut was periodically brought from Madura (!) across the Paumben causeway the sacrifices were enormous, and the number of pilgrims attracted at such times was a great source of income to the temples. We should like to think that the decay which we have observed was due to enlightenment and education rather than British law and might; but be that as it may, we are quite gratified to see the temples in ruins if the circumstance indicates the discontinuance of such barbarous customs in however small degree.

Mr. Cave is here altogether carried away by a fertile imagination. It is well-known that the early stories of human sacrifices even at Juggernaut were travellers' tales based on accidents which took place in the dense crowd, as they might take place in any country. Bennet * writing in 1843 of the car procession in Northern Ceylon, expressly contrasts the absence of human sacrifices there with the case of the temple at Juggernaut where he believed that they took place; he does not even suggest that they formerly took place in Ceylon. Mr. Cave should either produce his evidence or withdraw the

* *Ceylon and its Capabilities*, p. 220.

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passage from a future edition. He himself supplies the answer to his statement; for if 'no animal, wild or tame,' may be slain upon the sacred soil, it would be equally polluted by the sacrifice of a human being.

In Kandy too the author's imagination carries him away:—

We feel, as we roam along the paths, how happy and contented must be the people who live amidst such surroundings; and we reflect upon the contrast which it all bears to the barbarian and poverty stricken Kandy under the tyrant kings, when the food of the people chiefly consisted of bark and roots (!), and their homes were squalid beyond conception. Such a transformation as this influx of wealth and comfort under British rule must be a convincing proof to the intelligent natives that their citadel at length fell to worthy conquerors, and a matter of proud satisfaction to every Briton who reflects on the result of the enterprise.

As a matter of fact almost all that is beautiful in Kandy dates from the days of the kings who ruled in Kandy, '*Ape Sinhala raja kale,*' 'in the days of our Sinhalese kings,' as the people still fondly say. For though the later kings were actually Tamils, yet in the words of the great Chronicle, 'they made themselves one with the religion and the people,'.....and of what English Governor, at best a kindly five-years' visitor, could this be said? The words of an English Judge, Sir A. C. Lawrie, are wiser and truer:—

If Ehelepola had been raised to the throne as a king dependent on England with a resident English garrison at once to support and control him, the Kandyans might possibly have been spared the horrors of the insurrection of 1817 and the cruelty of its suppression by the English. The country might have flourished under a native ruler of no mean capacity, whose worst tendencies might have been corrected and his best fostered by English aid. The story of English rule in the Kandyan country during 1817 and 1818 cannot be related without shame. In 1819 hardly a member of the leading families, the heads of the people, remained alive; those whom the sword and the gun had spared, cholera and small-pox and privations had slain by hundreds. The subsequent efforts of Government to rule and assist its Kandyan subjects were for very many years, only attempts begun and abandoned. Irrigation and education did not receive due attention. The descendants of the higher classes of the Kandyan times rapidly died out, the lower classes became ignorant and apathetic. If Ehelepola had reigned much that must now be regretted might have been avoided, but fate decided otherwise, and Ehelepola died an exile in Mauritius.

But Mr. Cave is not always prejudiced; of Kandyan art and craft he writes:—

Skill developed among social conditions of service tenure. Under this tenure the craftsman held lands that sufficed to provide him with food, and prosecuted his art according to the laws of his caste, for its own sake and not for money. His personal needs were so modest and few that his thoughts and his attention were never distracted by anxiety for the morrow. The main principles of his art came down as the legacy of a long line of ancestors

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who had been engaged in its mysteries, and he applied his skill, both hereditary and applied to the needs and fancies of his patrons, and, like the masters of the middle ages, found in every detail of his work such pleasure and delight that even the meanest objects were transfigured into things of beauty..... no man can say how long the features which distinguish the inherited genius of the Kandyan artist may hold their own against the mechanical influences that have already corrupted Western handicrafts.

'The Buried Cities of Ceylon,' Anuradhapura and Polonnaruva are of the profoundest interest and to these Mr. Cave devotes 74 pages and 50 photographs. Sinhalese history begins with the arrival of Vijaya in the sixth century B. C. The next event of far-reaching importance was the introduction of Budhism by the influence of the missionaries of the great Asoka, about the end of the fourth century B. C. The earliest remains cover the mountain of Mihintale, where the royal apostle Mahinda appeared to King Tissa, their first convert. Of special interest are the inscriptions :—

These inscriptions, which are still legible, tell us that none who destroyed life in any way were permitted to live near the mountain ; special offices were allotted to various servants and workmen ; accounts were to be strictly kept and examined at an assembly of priests ; certain allowances of money to every person engaged in the temple service were made for the purchase of flowers, so that none might appear without an offering ; cells are assigned to the readers, expounders, and preachers ; hours of rising, of meditation, and of ablution are prescribed ; careful attention to food and diet for the sick is enjoined ; there are instructions to servants of every kind, warders, receivers of revenue, clerks, watchmen, physicians, surgeons, laundrymen, and others, the minuteness of detail giving an excellent idea of the completeness of arrangement for the orderly and beautiful keeping of the venerated locality.

Even more extensive remains are found at Anuradhapura, the royal city. The Mahamegha garden, covering an area of twenty square miles, was dedicated by Tissa to religious purposes. Next began the building of those remarkable monuments, the dagabas, which are so much in evidence at Anuradhapura. Their circumference varies from a few feet to over eleven hundred, some of them containing enough masonry to build a town for twenty-five thousand inhabitants. The most remarkable of these dagabas is the Ruvanweli Dagaba, built by King Duttha Gamani in the second century B. C. Before its completion, the great builder king fell ill, and lay at death's door ; in the Mahavamsa is given a beautiful and striking account of the death bed scene, where the king lay surrounded by the Buddhist priesthood, gazing on the great monument, which had been completed with temporary materials that he might see it as it was to be ; he passed away 'while yet gazing on the Mahathupa ;' even as another of India's great builders, Shah Jehan, passed away gazing upon the Taj Mahal. The other great buildings of Anuradhapura are

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described and pictured but the most interesting and significant of the monuments of Anuradhapura is the sacred Bo-tree, the oldest historical tree in the world.

The story of this tree is intimately connected with that of Mahinda, and, therefore, goes back to the foundation of Anuradhapura.....the conversion of the people followed immediately upon that of their king.....the women were not behind, and thousands of them wished to take vows and enter upon a life of asceticism. But Mahinda declared that although they might be converted by his preaching, they could take vows only at the hands of a dignitary of their own sex. This difficulty was overcome by sending for his sister Sanghamitta, who had become the prioress of a Buddhist nunnery at Pataliputra. Thither King Tissa's minister, Aritttha, was deputed to proceed and invite her to Ceylon for the purpose of initiating the women of the island; and at the same time he was directed to request the Emperor Asoka to allow her to bring with her a branch of the sacred bo-tree under which the Buddha attained perfection. This mission was duly accomplished; the princess came, and with her the branch from which grew the very tree which still flourishes at Anuradhapura.

There has been some controversy as to the accuracy of the dates of the Southern Buddhist chronicles previous to the reign of Duttha Gamani; but it is certain that the general facts are correctly stated. The latest paper on this subject, in the January number of the *Journal of the Royal Asiatic Society*, goes to show that "the chronicles are on the whole sufficiently consistent to justify historical conclusions being deduced from their evidence.....Putting aside the mythological elements.....it may be said that in matters of historical detail they are surprisingly accurate." Into these questions, Mr. Cave naturally does not, and has no occasion to enter; but it seems worth while to briefly notice them.

The really valuable and original parts of Mr. Cave's book remain to be noticed, *viz.*, the descriptions and excellent photographs of agricultural ceremonies by Mr. Cave himself, and the account of Kandyan architecture contributed by Mr. Lewis, Government Agent of the Central Province.

The inheritance of artistic temperament influences the commonest actions of their lives.....the processes of agriculture are associated with ceremonies that not merely soften the tedium of labour, but introduce an element of joy that is the outcome of their natural aptitude for prosecuting every task in the true artistic spirit.....The natural beauty of the Kandyan country is greatly enhanced by the artifice of the paddy cultivator.....The ingenuity displayed by the natives in the irrigation of steep mountain slopes is the most remarkable feature of Sinhalese agriculture.....But the application of art to the culture of paddy is not limited to the formation of the terraces and their irrigation; it extends to every process connected with the industry. The traveler sees only the picturesque fields and the quaint groups of workers as he travels by road or rail; sometimes perhaps he hears a distant chorus of song or the sound of the tom-tom; but he knows nothing of the curious and inter-

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esting ceremonies that accompany every operation. What, with a sublime sense of the superiority of our own knowledge and intelligence, we are pleased to call superstition enters into every step in the undertaking.

There is much communal cultivation; but in most cases it is rather communal cultivation than communal ownership; but there are abundant traces of an original common ownership. Mr. Cave wisely quotes Robert Knox whose book on Ceylon, written in 1631, is still in the present writer's opinion the best account of the people of Ceylon. Of harvesting Knox says:—

At reaping they are excellent, good, just after the English manner..... As they join together in tilling, so in their harvest also; for all fall in together in reaping one man's field, and so to the next, till every man's corn be down. And the custom is that every man, during the reaping of his corn, finds all the rest with victuals. The woman's work is to gather up the corn after the reapers, and carry it all together.

The following errors may be noted. In Plate 518, only the left hand type of drum (*bum-mediya*, made of earthenware and skin) is specially associated with cultivation ceremonies, being used at harvest festivals. The devil dancers shown on Plate 520, are also incorrectly described; they are the dancers employed in the *perahera* which annually meets the Government Agent on his first circuit of the year.

Mr. Lewis' able account of Kandyan achitecutre is the only description available of Medieval Sinhalese architecutre, and has long been a desideratum. Mr. Cave is to be congratulated upon having secured this valuable contribution. Mr. Lewis describes and illustrates in a very sympathetic manner the many beautiful temples, which as they now exist, date mostly from the eighteenth century, and owe their present form to the religious activity of Kirti Sri and his brothers. But a lamentable change has come over the popular taste in Ceylon, as has also been the case in India. The following extract from a local paper shows the modern conception of what the style of a temple should be, *i.e.*, copied for the most part from the West:—

At the Musaeus school in the Cinnamon Gardens, it was decided to have a shrine room built for the use of the girls of the institution. The building has now been erected apart from the school buildings, and is a very pretty structure, a vaulted roof with a fine dome, gothic windows, doors and a porch, with parapet battlements of classic design, being very effective.

As Mr. Lewis continues :—

It is lamentable to see everywhere this process taking place; old and artistic Kandyan work is being removed and replaced by nondescript and hideous modern work after the style of the petty masons and contractors of the low-country. The new temples are adorned with plaster masonry, sometimes representing sham Venetian blinds, bastard and attenuated Gothic pointed arches are introduced; the Kandyan wooden pillars give way to

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round ones of brick plastered over, of the stock quasi-classical pattern, the door panels and mouldings are painted in ugly loud colours which with the panels and mouldings have a Dutch character, but lack the massiveness and picturesqueness of their Dutch originals ; and the pretty quaint little window are being replaced by rectangular openings filled in with ugly wooden bars.

The same kind of architectural degeneration has taken place almost everywhere in India, as the result, partly of the Government policy of ignoring local tradition in the arts, and partly of the snobbish tendency to imitate all things European, whether building, dress or what not. We note only one serious eror in Mr. Lewis' contribution. It is the reference to *hansa puluwe* and its translation as 'goose-chair.' The word should be *puluwa*, meaning not a chair, but a design or pattern of two animals with necks entwined.

A few words may be said as to the Government of Ceylon. "It is a common error" says Mr. Cave, "to suppose that Ceylon is controlled by the administration of India. Ethnologically only, is it part of India." Its system of government is that of a crown colony, which literally means autoratic rule by the minister who happens for the time being to preside over the Colonial Office in London ; but the actual administration is in the hands of a Governor, assisted by an Executive Council of the chief five officials in the Colony. The local legislature consists of the Governor, the above councillors, four other Government officials of the civil service and eight unoffical members appointed by the Governor. From the preponderance of officials and the circumstances that all ordinances are subject to the sanction or veto of the Secretary of State in London it will be seen that the people have little voice in the government of the colony." Ceylon is in these respects worse off than many parts of India ; and educationally much worse so. The school curricula of Ceylon are based on the Cambridge Locals, and the examinatians of the London University, in neither of which are the local languages and Tamil, even optional subjects. The connection between Ceylon and India has for long periods been most intimate, and from India both the people and the culture of Ceylon have come. The present separation has been educationally, politically and socially unfortunate ; for there is no part of India herself, where the people are so Europeanised, so divorced from Indian thought and national life, or so little interested in national ideals as those of Ceylon. The partition of Ceylon, though due to historical causes rather than to the action of a single official, has had results as unfortunate, perhaps more so inasmuch as their fruition has been unobserved, and the people are denationalized almost unconsciously. Proposals have been made in recent years for the

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political union of Ceylon with India, and there can be little doubt that even under present circumstances the change would be markedly beneficial in the very highest sense. And we must take leave of Mr. Cave's guide book; the intending visitor will find it a useful companion,—to be supplemented by wider reading, if he would know much of the real Ceylon, and not merely the things proper for the tourist to do; and in the numerous and excellent illustrations he will find the means of refreshing his memory of many delightful scenes.

The second guide book before us that by Dr. J. C. Willis, Director of the Royal Botanic Gardens at Peradeniya in Ceylon claims to be "a strictly elementary account of the island, dealing with every subject in as popular a manner as was consistent with accuracy, avoiding the exaggerations and mis-statements which are only too common in books upon Ceylon." The volume consists of 247 pages of matter and illustrations, and will be found a very useful and comprehensive if condensed, guide, particularly for the European traveller of more intelligence than the 'mere tourist'. Many or most of the illustrations have done duty elsewhere. Maps, general information, and an account of the roads railways and towns, are given in addition to the descriptive account of the island generally.

Dr. Willis writes as might be expected, from the point of view of a scientist, and his guide has somewhat the character of a British Association Handbook. The reference to Sinhalese and Tamil life and customs are free from prejudice. Errors seem to be but few. The picture on p. 4 is a gem, not a moonstone pit. Plate I is unfortunately not the present writer's work. The first paragraph on p. 99 is incomprehensivable.

Of education Dr. Willis remarks:

> It would seem natural and right, in the case of a race like the Sinhalese and Tamils, who have a language, literature, history, and culture of their own dating very far back, that these subjects should, as far as may be, be utilised in education, instead of European versions of similar subjects as they relate to England or other countries; but to properly devise a scheme of education suited to the wants of the people of Ceylon is a big task to put before anyone.

We nevertheless conceive this to be the prime duty, now neglected, of the Department of Public Instruction; for at present education in Ceylon is more artificial and anti-national than is the case in any part of India.

Dr. Willis does not fail to note the caricatures of European manners seen in Sinhalese life to-day:

> The native who has lost his taste for his own art is in regard to whatever style of art he adopts among the most inartistic people on the face of the earth, as one glance into any native house furnished in Eu-

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ropean style will show. Many are in the very worst style of early Victorian, whereas a native house furnished in the old native manner is a pleasing sight.

As is not unfrequently the case in a decaying country (*why* decaying? It is not a compliment to British rule), art flourished considerably until about 60 or 100 years ago, but now seems all but extinct. What the reason of this may be is doubtful. It may be that the taste for artistic work among the people is dead or dying, for the less said about the tasteless way in which they frequently arrange their houses in what they are pleased to call European style the better. Or again it may be that the people cannot afford to buy artistic things, for of course, cheap though they be, they can hardly compare in this respect with the Manchester and German goods which the natives chiefly affect. Or yet again, it may be that the natives wish to appear like Europeans by copying their style, though they do this in poor taste. The fact that they so largely wear European clothes they generally explain in this way, and there is no doubt that should a clerk now dress in native attire he would find it more difficult to obtain employment. The fact then remains, that native art is now very largely dead or dying, and that the people in general are or seem to be content with European art—if art it can be called—of a cheap and tawdry kind.

It is therefore largely among the ruins and the old buildings that one must look to find really good and satisfactory examples of native art.

"The European," says Dr. Willis, "does not usually understand the native of Ceylon, nor *vice versa*, and not a little undeserved dislike and contempt spring from this, which might to some extent be avoided."

A short account of "General Habits of Mind and Body," is if rather unsympathetic, not obviously prejudiced; but it may be doubted if any account of the Sinhalese people better than that of Robert Knox will ever be written, and to attempt it after his description, is a daring task. But Dr. Willis' notes are brief; one or two will bear quotation:

> Another way in which the native irritates the ordinary European is by his 'laziness'; it is usually difficult to get out of him what the white man, accustomed to a hard northern country, considers a fair day's work. It must be remembered that in Ceylon life-sustaining is easy enough in most places with the minimum of labour, and that making money, which would seem to be the mainspring of the labour of the white man, is not much of an object with the native who probably on that account has a happier life....
>
> Lying, again, is reduced to a fine art in this country, but it must not be supposed that the native lies because he would rather not speak the truth; it is rather in many cases an expression of politeness; the enquirer gets the answer that the man who is spoken to, thinks that he wants, or the speaker lies from a desire not to give away any of his own personal movements, intentions or desires.
>
> Feudalism is still very prominent among the Kandyans or mountaineers at any rate, and the relative distinctions of rank are there very marked, whole districts being subject—in a sense—to the local chiefs.
>
> What would in Europe be called bribery, but what is here looked upon as a natural payment for service done, is extremely common in in Ceylon. This has been the national custom from time immemorial, and the native sees nothing wrong in it.

We quote these statements as those of a European who is neither particularly prejudiced nor specially sympathetic. The rather patronising and depreciatory use of the word 'native' it is probably difficult for the European to avoid.

We suggest that Dr. Willis should add a more extended bibliography to a subsequent edition.

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CRITICISMS AND DISCUSSIONS.

N. B.—The contributions under this heading refer to matters previously treated in the *Hindustan Review*. Criticism of any article will, as a rule, be limited to a single issue of the Review. The discussion ends with a reply from the original writer.—ED.

"A Visit to Rishikesh in the Himalayas."

BY KUNWAR SIVA NATH SINHA, Bar-at-Law.

THE romantic adventure of four Madrassi young men so graphically described in the *Hindustan Review* for August, requires some comment. Excellent and poetical, as Mr. Iyer's language is, one cannot help feeling disappointed at the abrupt ending of his article. One would have liked to have heard more of the life and instructions of the retired Sages. Besides the misleading indication of localities, which perhaps, through a want of acquaintance with these parts, or by design, to harbour the the secret of the Rishi's abode, have crept in, I would beg Mr. Iyer's indulgence in pointing out the glaring inaccuracies in a narrative, which, he probably heard, and then described so grandly, in his exceedingly attractive language. I remember reading an article on the same subject, in the *Pioneer* in 1905 or later, and even then wondering at the misstatement of facts as regarded the localities described.

Now to begin with, the Shastri and Vedanti priest, must have been indiscreetly communicative about the abode of the Mahatmas and indeed, one feels certain that he could not have had their authority to disclose it. Anyhow, the young men were lucky to have had the chance of searching out those who lead a solitary life "far away from the madd'ing crowd," somewhere, when the silence of creatures, strict penances, and solitude, bring the soul nearer to its Maker. The scene is laid in, or near, Rishikesh, which is on the west bank of the Ganges to the north of Hardwar, and has a good road leading to it, over which the writer has travelled, some years ago, when the Lachman Jhoola across the river was still in existence. One, therefore, is naturally puzzled to find that, the four young men "took the dusty road to Kankhal," which is in the oppositive direction; and trudged away all day till they came to the ford where there was hardly any water "owing to the hot weather the greater portion of the water of the river, shut in by iron sluices thrown across its course at Hardwar, was made to flow in the Ganges Canal." Judging from the time the young men took to reach it, which was at "sunset," and the

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direction in which they were going, they must have crossed the river, somewhere near the Railway bridge at Balawalli, which is miles away from the jungles or the hills. We are, however, told that the "undaunted travellers" found themselves at sunset on "the only path that led from the river into the forests beyond" and then "refreshing themselves with an hour's rest and a light repast from the meagre larder they carried on their backs, they rose with the moon and entered into the gloomy depths of the Tarai jungle." We are further told that, after the heroic and perilous journey, throughout the night, going through hills and dales, they found themselves at an altitude of 4,000 feet about four o'clock in the morning of the next day after leaving Hardwar. They were very tried, "and desired to rest; to lie down and sleep; but they knew they could not, because the ground they stood on was littered with flakes of falling snow." So they struggled on and happily "the end of their journey was close at hand, the consummation of their wishes almost attained," for, only a little distance off they found the three Sages reclining in deep contemplation, "on a slab of stone underneath the overhanging shadow of a rock." It was bitterly cold. The young men felt "as if the very marrow froze within their bones," in spite of their flannels and great coats." But "nothing protected these remarkable Sages from the inclement blast or falling snow." We have here two statements which fairly stagger one. The first is this:—How did the young men, after travelling a day's journey from Hardwar, after crossing the Ganges near, or in the neighbourhood of the railway bridge strike the jungle path, and find themselves into regions of the snows before sunrise the next morning? Rishikesh is quite twenty miles the other way. Is it possible, the adventurers going nearly the same distance to the east, doubled back, and the forty miles with some stiff climbing thrown in, in eight hours or less? The sun does not set till after 7 o'clock in the hot weather, and our intrepid young men reached their destination at 4 A.M.?

Another point we wish cleared up is still more startling. Making all allowances for poetial licence, how could there be any snow at a height of 4,000 feet in the hot weather, which we are clearly told was the time of the year chosen for the adventure? Most of us who are acquainted with our lovely Himalayan summer resorts, (I am writing from Mussoorie) which are a good deal higher than 4,000 feet, the abode of the Rishis, could easily vouch for the fact that a snow fall is absolutely unknown, even in these altitudes during the hot weather months; what are we then to think of the story told by our interesting adventurers?

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Mr. Iyer's last sentence, which for style and beauty of expression we have seldom seen surpassed, must be given in *extenso*, and we beg of him to explain it. Evidently speaking of the young men he says :—

The recollection of the night to which, in the midst of much misfortune and sorrow, they often turn with reverential delight, buoys every one of them up with the earnest hope that, just as on the hillside in the grey and solemn dawn of the day, had seen what faith can accomplish ; so when the fleeting shadows of the night of life shall be succeeded by the dawn of the day of bliss, all the four young men may be deemed worthy to stand in the presence of the being whom the abnegation and sacrifice of self alone can truly, rationally and faithfully serve.

Do these young men, merely because they beheld the sages, belong to the plane of the Blessed, and irrespective of the lives they may lead, are by virtue of that, entitled to stand before Almighty God? Whom, I suppose, Mr. Iyer means when he mentions "the being" in the above sentence.

One may not of course doubt that the Sages and Holy men, such as Mr. Iyer has described, do exist, but one marvels that, after their penances of purification, they do not come down from their heights to mix with their unfortunate, erring brethren of the world, to help them with their loving exhortations, to have an increase of faith, and thus dispel much of the pernicious influences which keep back the true knowledge of God. If they have found the "Way, the Truth, and the Life," surely, like St. Francis Xavier, they should come forth and proclaim it.

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THE KAYASTHA WORLD.

MOTTO I.—"*I will be* as harsh as Truth and as uncompromising as Justice. am in earnest—I will not equivocate—Iwill not excuse—I will not retreat a single inch—*and I will be heard.*" (William Lloyd Garrison in the *Liberator*).

MOTTO II.—"Minds may doubt and hearts may fail, when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange." (From Dr. Illingworth's *Reason and Revelation*).

A Kayastha Journalist in Trouble.

IT is ten years since a Kayastha journalist of Moradabad—Munshi Amba Prasad "Sufi"—was convicted for sedition. Latterly, Munshi Shanti Narayan, the editor of a Hindustani weekly, has been convicted by the District Magistrate of Allahabad. The *Indian People* (Allahabad) and the *Advocate* (Lucknow) have noticed the conviction of Munshi Shanti Narayan in the following terms, respectively :—

Curses, it is said, come home to roost. Mr. Shanti Narain, the whilom editor of the local vernacular newspaper "Swaraj", has been sentenced by the District Magistrate of Allahabad to two years' imprisonment and a fine of Rs. 500 on one count and to an imprisonment of eighteen months and to a further fine of Rs. 500 on another. Hitherto these Provinces were strikingly free from the political ferment of the kind with which all other parts of India have for some time past been seething and simmering ; though there, all along, had been the danger that the temptation to earn a cheap notoriety and the so-called "martyr's crown" may prove too much for certain constitutions. Barring the house-searches at Benares, Hoti Lal's arrest at Agra was the first sign that the infection was spreading, but even then people thought that the case was sporadic and might have something to do with the Bengal Anarchists, and had nothing to do with any one or anything in these Provinces. Then followed the troubles at Aligarh, and the subsequent prosecution which is yet pending. The last in point of time came the prosecution of Mr. Shanti Narain, but his has been the case first to be judged; and phenomenally swift and extraordinarily severe has been justice in this case. The editor of the "Swaraj" was hardly known outside Allahabad, and not much known even in this city ; but now a fictitious importance has been given to his name and action ; and by a certain section of our countrymen he will be regarded, we are sorry to say, as a sacrifice to appease a "powerful but misguided bureaucracy." The fabric of the Government in India is stupendous, but it is delicate because it is exotic, and we cannot find fault with those who are responsible for its smooth working if they detect any grit in the machinery none too soon and expel it with force.—The *Indian People*.

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The fourth conviction was obtained at Allahabad. In our opinion the District Magistrate of Allahabad has inflicted a severe punishment on Mr. Shanti Narain and did not take into consideration the status and influence of Mr. Shanti Narain. *Swarajya* is not an old paper, it has no influence in the country, few people outside Allahabad know of its existence. Shanti Narain himself is a resident of Muzzafarnagar and a stranger to Allahabad. According to his own evidence, the paper had not a larger number of subscribers at Allahabad than 13 or 14. The tone of the paper was mischievous and venomous, but its writings had not caused and were not likely to cause in the near future any breach of the peace. Hence 4 years' imprisonment is out of proportion to the offence committed by him. Shanti Narain cannot pay a fine of Rs. 1,000 and has no influential persons on his back to pay for him. In our opinion a year or 6 months' imprisonment would have met the ends of justice. Shanti Narain's misfortunes are, however, not without some lessons to extremist young men. When Shanti Narain was brought to hear the sentence, the Court was practically empty; there were few men in Allahabad to sympathise with him in his troubles. The *Swarajya* of 4th July expresses its gratefulness for sympathy received and legal help freely given. The legal help was limited to Babu Pursotam Dass Tandan, M. A., L L. B., a promising member of the Allahabad Bar. We did not hear of any of those persons coming to the Editor's help, at whose instance the *Swarajya* did not hesitate, since its coming into existence, to bring old political workers into disrepute. This shows how far *Swarajya* represented Allahabad public opinion, and how preposterous were the assertions of a few young men there, that the whole of Allahabad was on their back. Let us hope that on appeal the sentence will be materially reduced and the incident which cannot but have been as unpleasant to the Government as humiliating to the Press of these provinces, will have its salutary effect on younger men of the way of thinking of the *Swarajya*, namely, that the best way to spend their energy lies in doing what many of them have been doing for the last few months in quiet philanthropic and educational work.—*The Advocate.*

As an appeal from the Magistrate's judgment has been filed, we reserve our own comments.

A Grievance of Lahore Kayasthas.

Dr. Lakshmi Narayan, Bar-at-Law, Munshi Makhan Lal, the President and Secretary of the Kayastha Sabha (Lahore) and Mr. Roshan Lal, Bar-at-Law, and Munshi Gopal Chand, B. A.—the President and Secretary of the Kayastha Sabha (Lahore), having made a representation to the Chief Secretary to the Government of the Punjab, praying for the prosecution of the *Civil and Military Gazette* (Lahore), for having reprinted from the *Statesman* a paragraph grossly defamatory and insulting to the Kayasthas, have received in reply the following communication (No. 2871, dated 1st July, 1908,) from Lieutenant-Colonel C. G. Parsons, Deputy Commissioner, Lahore District.

With reference to the petition of 12th June, 1908, transmitted by him to the Chief Secretary to Government, Punjab, on behalf of the Kayastha Provincial Sabha, Punjab, and the Kayastha Sabha, Lahore, Mr. Roshan Lal, Bar-at-Law, Lahore, is informed that the Lieutenant-Governor is advised that no sufficient offence has been committed. While, therefore, regretting that special attention should have been drawn to these sayings in a manner calculated to cause annoyance to a respected community like that of the Kayastha, he regrets that he is not prepared to order a prosecution.

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Mr Har Dayal.

The *Punjab* has the following leaderette about Mr. Har Dayal, whose name and fame are well-known to readers of the *Hindustan Review* :—

We have reason to believe that Lala Har Dyal is on the brains of the higher officials in this Province as well as in the United Provinces of Agra and Oudh. His movements are very closely watched, and so are the movements of those who in any way associate with him. The impression seems to be that he is the head of a secret society which has its head-quarters in the Punjab and which sends emissaries to the U. P. to sow the seeds of disaffection thereto. We have the best authority for saying that there is not the slightest foundation for this impression. Lala Har Dyal, no doubt, has his own propaganda, but it is purely educational and he is carrying it on openly, in broad daylight, without the slightest attempt at secrecy. His views may not commend themselves to the officials. For aught we know they are not in their entirety acceptable to the Indian educated community. His best friends do not give him credit for practical genius. Lala Har Dyal, at best, is a dreamer, though a dreamer of a very high type who has his own place and use in the national economy, particularly in these matter-of-fact days of industrialism and growing materialism. His writings are very effectual antidote to the denationalizing tendencies of our times. Some of his critics say that he is mad ; others say that he is quixotic. But mad or no mad, quixotic or no quixotic, he does not go in for secrecy, much less for any kind of violence. Personally we would like him to use more restrained language, but then it should not be forgotten that he is quite a youth and yet wanting in the discipline which only comes by age and experience. He is one of the most capable Indians we have come across, a man of brilliant parts and of quite singular intellect. He is a man of ideas and one who would sacrifice anything for his ideas. He has given ample proof of his sincerity and earnestness by giving up his stipend and his studies at Oxford the moment he conceived the idea that degrees granted by the English were so many badges of slavery. By doing so he has sacrificed one of the most brilliant careers that are open to any Indian in the present times. This may be madness, this may be foolhardiness or this may be real earnestness, but these are not surely the ways of a man given or addicted to or fond of conspiring in the secret. We have carefully studied Lala Har Dyal, and, though we do not agree fully with his opinions nor do we fully approve of his methods of work, we can say most confidently that he is neither for secrecy nor for violence. As such, the suspicions against him are quite unjustified and without any foundation. Nay, we go a step further and assure all concerned that to the best of our knowledge there exists no secret either in the Punjab or in the U. P.

The Hyderabad Kayasthas.

The annual meeting of the Hyderabad Mathurs' Association was recently held under the presidentship of Raja Rajman Rajah Shivaraj Dharmwant Bahadur. The Secretary of the Association read the annual report and the prizes were awarded to the successful students of the University and School Examinations. Some members of the Association delivered lectures on different subjects. After the presidential remarks, a hearty vote of thanks was proposed to the chair and then the meeting was dispersed.

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EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

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THE ANGLO-RUSSIAN CONVENTION AND INDIAN RELATIONS WITH THE BUDDHIST WORLD.

By Mr. H. Crossfield.

ONE or two aspects of the Central Asian agreement, concluded between Great Britian and Russia for the future regulation of their dealings with the several countries affected, call for comment in view of the more far-reaching issues that underlie a temporary diplomatic understanding. For two Western Powers, long regarding each other as rivals, to bring their leading Asiatic contingencies to terms of mutual accommodation is so much to the good, and the removal of possible causes of serious strife. At the same time there are matters beyond the sphere of diplomatic consideration as such, associated with this particular Convention. And it is to these as they concern our future relations with Tibet, China, the further East, and the general Buddhist world that the present study is directed.

Let us first note some of the points of the Convention affecting Tibet. The suzerain rights of China are recognised; and by Article I, the contracting parties respect the territorial integrity of Tibet and abstain from any intervention in the internal administration of the country. In Article II, Great Britain and Russia agree to treat with Tibet, only through the Chinese Government. This agreement, however, does not exclude direct relations between British commercial agents and the Tibetan authorities as provided for in the Anglo-Tibetan Convention of September 7, 1904, and confirmed by the Anglo-Chinese Convention of April 17, 1906, nor does it modify the terms of Article I of the Anglo-Chinese Convention. The

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Buddhist subjects of Russia and Great Britain may enter into direct relations, on strictly religious grounds, with the Dalai Lama and other representatives of Buddhism in Tibet. Russia and Great Britain undertake, in so far as depends on them, not to allow these relations to impair the stipulations of the present arrangement. Article III provides that Russia and Great Britain shall not send representatives to Lhasa. Further articles formally detail subsidiary points following from these leading principles of action ; and among other things, prohibit, except by mutual consent, any scientific expedition into Tibet for three years, a step wherein the concurrence of the Chinese Government is invited.

In all agreements of the kind there must be mutual concession to come to any conclusion at all. Yet save for the purpose of completely frustrating any temptation to covert intrigue, the last clause seems hardly necessary, seeing that the scientific exploration of Tibet is one of the things expected from the breaking down of the exclusive barriers that have so long inhibited outside intercourse with that country. The same reason presumably accounts for Great Britain's self-denying ordinance with regard to a British Resident at the capital ; as the presence of a virtual Russian agent there in the person of the Buriat Lama and Russian subject, Darjieff, at a time when any such advantage was denied the Indian Government, was one of the questions that incited the dispatch of the mission to Tibet by Lord Curzon to bring all such questions to a definite issue. This agent, it will be remembered, fled with the Dalai Lama on the approach of the British expedition to Lhasa. So far as territorial extension enters into this understanding, Britain's stipulations are simply at one with her soundest interests. The Indian Empire is now defined by great natural frontiers beyond which it would be a source of weakness rather than strength to extend further its territorial responsibility. And for years to come the internal development of the latent resources of the Indian peninsula, and its eastern appanage of Burma, will employ the best energies alike of the administration and the people.

Now of the forces that make the determining factors in human affairs, one series centre in material interests, the second, in spiritual or cosmic interests. It is with the first that the combinations of statesmen are more immediately connected.

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The second series, intangible and psychic in the order of their influence, elude the statesman's limitations and weapons of material power ; yet they are ever entering into problems of state-craft to confuse the aims sought through its normal mundane resources. The signal instance of the kind, perhaps, in European politics, is to be found in the so-called Eastern Question, with its standing religious difficulties which diplomacy cannot solve. India embraces within her borders three distinctive phases of this spiritual power :—the indigenous faith of the country itself, the Brahmanical system, with its various sub-divisions ; the Islamic polity that, while numbering among its actual adherents about one-fifth of the whole population, ramifies throughout the western continent to Africa and Constantinople ; and that system known as Buddhism, mainly centring now in Burma together with Ceylon. Though this system has virtually disappeared from India, the land of its origin, after reigning for some centuries as its ascendant faith, the most sacred scenes of its traditional history belong thereto ; while its tenets influence the northern and eastern confines of India,—through Nepal and Bhutan to Tibet ; through Burma to south-eastern Asia ; through China, in a modified form, to Corea and Japan. Our relations with the countries dominated by Islamic doctrines have been a feature entering decisively into Indian trans-frontier politics from the beginnings of British rule. Important considerations regarding them appear in the new agreement. But until the recent events which opened up Tibet on terms embraced by the above-noted conventions, our intercourse with adjacent Buddhistic and quasi-Buddhistic communities has been transient and perfunctory. In the case of Tibet, for quite a century, any intimate communion was rendered impossible by the settled policy of its rulers themselves.

One of the most potent means of ensuring the stability of the peculiar position occupied by Britain in Asia, is the evocation of feelings of amity and good will towards that position on the part of neighbouring peoples near akin in sympathies to the distinctive communities within her own domain. And, starting out from her non-aggressive basis, to utilise the agency of the spiritual affinities of these communities—their social and intellectual culture forces in the conduct of her relations with her various neighbours ; those forces which as above intimated,

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transcend the influence of mere diplomacy. Thus, for instance, the Anglo-Muhammedan College of Aligarh, combining Islamic ideals with Western science, and with its reactive effect on Islamic Education in adjoining lands, is a link connecting our Indian polity in a most intimate way with the higher life of the general Mohammadan world. And the nature of the attitude of that world towards the Indian Empire is a factor of weight in all estimates affecting its international position. So, in a correspoding manner with that other great spiritual factor on her eastern confines—that of Buddhism. Now that such greater facilities of communion than previously obtaining have been created by these new conventions between its communities and British subjects, they, too, are susceptible to certain methods of approach, that cannot but prove beneficial alike to the best interests of India and their own. And this partly on account of recent developments in connection with Buddhist society in the British Empire itself.

With the awakening interest in Eastern thought taken by European scholars during the past century, no one system has aroused greater attention than the Buddhist. And from the positive attitude generally adopted in the expressions of its philosophical treatises towards those fundamental cosmic and psychic problems which other systems, like the Vedantism of India, treat from such a different and mystical standpoint, a close inquiry has been made into its original sources. A leading part in this work has been taken by the Pali Text Society of London, under the presidency of Professor Rhys Davids, assisted by other European students, who has remarked of this labour *apropos* of a form of thought put forward by Theosophists as Esoteric Buddhism :—

> It is very instructive to notice the fact that the name of Buddhism has been rejected by the leading expounders of Theosophy (really in many instances the rebound of half-trained intellects from a crass materialism). This fact is really an unconscious tribute to the success of the efforts that have been made in the last few years to render the authorities of the real, original Buddhism accessible to the Western world. And I venture to think that the publication and translation of the Buddhist texts may possibly have no little influence among the more cultured of those Eastern peoples, who still call themselves Buddhists although they have wandered, in many respects, so far from the ancient faith..... It was no easy task to find MSS. and competent scholars willing to spend years of labour without fee or reward of any kind. But both difficulties have been surmounted.

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What may be in part a response to this disinterested undertaking is already evidenced in the inauguration of a corresponding movement among Burmese Buddhists by the establishment recently of a *Buddhasasana Samagama* or International Buddhist Society, with its head-quarters at Rangoon. This society, too, has for its objects the extension of the knowledge of the tenets of Buddhism in their purer form, the study of the Pali texts, a language allied to Sanskrit, in which what are regarded as the most authoritative sources of the system are written, and the establishment of a college on Western lines in harmony with Buddhist tenets at Rangoon, together with the publication of an organ in English, called *Buddhism*. A feature in this publication is an assertion of the claims of Buddhism on the attention of the Western World on grounds of the substantial harmony of its philosophical doctrines with those of modern science. On these grounds, the Council of the Society prepared and presented an address to the International Congress of Free Thought that met at Rome in September, 1904, in which in summing up its doctrinal exposition, it declared:—

> Because of these things, these fundamental teachings of the eternity of Force (whether named material or mental), the universal Reign of Law, the apotheosis of knowledge, and the wide tolerance which flows from such ideas; because Buddhism has been throughout the ages the Religion of Free Thought, has never stained its annals with the record of one persecution or of one martyrdom in the name of that great Teacher Buddha, who taught wisdom and compassion as the highest glories of mankind, that we alone perhaps amongst the religions of the world have claimed to be represented in this august conclave.

While these interesting and suggestive influences are at work within the Empire in connection with Buddhist associations, political developments have brought the British Government into direct relations with the Burmese community. A leading element in the Buddhist system is the *Sangha* or Order of Mendicants, through whose mission enterprise in the past is mainly due its spread into Eastern Asia. Since the British occupation of Burma, the office of *Thathanabaing* or chief of the Buddhist Order there, had been without an incumbent through the death of its last holder, and the difficulty of appointing a successor on account of British neutrality in all religious concerns, where previously, under the Burmese kings, this duty was in their discharge. The matter, however, was lately settled by an election among the monks themselves, and their choice

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was ratified in open *durbar* by the Lieutenant-Governor with every impressive ceremonial adjunct amid general rejoicing. Thereby was adduced the Government's sense of this dignitary's importance and responsibility, who is virtually an official of State. From the part played by the *Sangha* in the life of the Burmese, where almost the entire education of the young is in the hands of Buddhist monks conducted in the monastery schools, the maintenance of a high standard of conduct therein becomes, therefore, a State concern,—and one it is the *Thathanabaing*'s prerogative to enforce. He has also to deal with many matters affecting ecclesiastical property, appointments, and the like. From this national interest bestowed on education, Burma stands in the forefront of all other provinces of the Indian Empire for general literacy, both male and female. And it may be noted here, in passing, that in other related social regards Burma occupies a higher plane of civilisation to that generally presented by India ; as in the status accorded to women, where Mr. Scott O'Connor, a well-informed observer remarks in his instructive book, *The Silken East* :

> The infant marriages and shutting up in walled houses, the polygamy, the harems, the social punishment of widows, the denial of spiritual rights which prevail in the neighbouring continent of India, are unknown in Burma. Here women marry when they are of age, and after they have seen somewhat of the world. They are not handed over as chattels to a man whom they know not ; but are courted and won. The Married Women's Property Act, a recent flower of British civilisation, has in effect been established for centuries in Burma. In this country, where the women earn so much, the woman's earnings are her own. The lightness of the marriage laws, the readiness of the Burmese woman to enter into an easy alliance, shock the virtue of the strenuous foreigner ; but within her ideals she is a perfectly proper, modest, and well-mannered woman.

The general discussion of the merits of the Buddhist system and its related civilisation is, of course, beside the present purpose. But what is of importance in this connection is the fact that within our own borders, under the direct authority of British power, new internal life is being awakened among its adherents stimulated in part by British culture, after a long period of comparative quiescence. In challenging the attention of the civilised world by its more cultivated advocates, critical examination is bound to be evoked in return. And in a system that "has never imposed any bondage whatever on human thought or defined the limits of the human mind," and claims to be at one

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with the most advanced teachings of modern science, the Humanist corollaries of that science cannot but react positively on its own social prescriptions. For while there are justifications for this claim in some philosophical positions of pure Buddhism, and much that is admirable in certain of its ethical teachings, there remain other related intellectual and social implications of a more doubtful validity that concern the further advancement of the Buddhist world, the revision of which appears necessary thereto. This, however, by the way. As these innovating culture-forces begin to affect the course of Buddhist civilisation and education in the Indian Empire, with the renewal of intercourse between kindred peoples contiguous to its borders, so long interdicted, the flow of this civilising and regenerative influence must correspondingly affect, in degree, the life of these communities in turn. It is the posibilities that may arise from such a contingency that gives its vital interest to the situation opening up under the various diplomatic arrangements now obtaining. And from certain considerations regarding these peoples we may gather some indication of the direction such possibilities may take.

Whatever the philosophical value of the higher aspects of Buddhist thought; in its popular form, as it has found its way amongst the various races now affected by its tenets, it has been translated in terms of the ignorance, superstition or enlightenment, and native idiosyncracies of these several peoples. Even in its early Indian history, largely shrouded in tradition, there are records of divisions over questions of doctrine into a "northern" and a "southern" school,* and of the absorption of extraneous beliefs and practices. It was apparently through its "northern" disciples that the teaching was carried into Central and Eastern Asia. In Tibet, it became blended with the devil-worship of the half-savage Tibetans it helped to civilize. In China, a considerable metamorphosis took place, as in the transformation of the abstract idea of compassion, *avalokitesvara* into the goddess of mercy, Kwan-Yin, to whom personal adoration is paid; whereas in the stricter tenets of the system there are no personal deities to be worshipped. Appearing in Japan

* European scholars of the Pali Text Society regard the claim of the Southern school, represented in Burma and Ceylon, to uphold the purer meaning of the system, as authoritative.

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about the 7th century of our era, at a period when the country was plunged into chronic internal strife, it appealed to the instincts of a martial people by a modified adoption of its principle of renunciation, rather than through abstract doctrine. As remarked by Mr. O'Kakura Yoshisaburo—a Japanese exponent himself, in his thoughtful work, *The Japanese Spirit*:

> To pass from glowing life into the cold grasp of death with a smile, to meet the hardest decrees of fate with the resolute calm of stoic fortitude, was the quality demanded of every man and woman in that stormy age.....This sect [the contemplative or *Zen*], which drew its patrons from the ruling classes of Japan, was unanimously looked up to as best calculated to impart the secret power of perfect self-control and undisturbable peace of mind. It must be remembered that the ultimate riddance in the Buddhist sense, the entrance into cold, Nirvana, was not what our practical mind wanted to realise. It was the stoic indifference, enabling man to meet after a moment's thought, or almost instinctively, any hardships that human life might impose, that had brought about its otherwise strange popularity.

The ecclesiastical form which it has assumed in Tibet, where the powers of Church and State, so to say, have long been united, is due to a chain of circumstances that has elevated the heads or Lamas of the monastic orders into practical rulers of the country, following on the deposition of the native line of kings. This position was confirmed by the countenance accorded to Lamaism by the famous Mongolian Emperor of China, Kublai Khan, grandson of the terrible Jenghiz Khan, under whose suzerainty Tibet had fallen. Seeking a regulative system to discipline and control his barbarric Mongolian subjects, he invoked Buddhist assistance therein, recognised and honoured the temporal authority of its leading ecclesiastic, and caused himself to be crowned thereby Emperor of Mongolia. From this time (about the 14th century) comes alike the Chinese suzerainty of Tibet, and the peculiar assumptions of the Grand Lamas to be incarnations of the Buddha. A special spiritual authority thus attaches to the person of the Grand Lama throughout the region of northern Buddhism to the borders of western China. With the eventual expulsion of the Mongol dynasty from China, its Kalmuk princes fled to outer Mongolia, where, being cut off from Tibet, they set up a Grand Lama for themselves, whose representative to-day has his seat at Urga within the Russian sphere of influence. With the flight of the existing Dalai Lama to Urga, the prerogatives of his office have reverted to the Tashi Lama of Tashilhumpo, who is thereby appointed *de facto*

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pontiff of the Buddhists of Tibet and Central Asia and virtual ruler of the country. But his functions remain of a chiefly spiritual character—he being a Grand Lama in his own right invested with divine attributes scarcely inferior to those of the Dalai Lama himself—and the temporal power at Lhasa thus devolves on a Regent-in-Council.

On the conclusion of the Tibetan mission an account appeared in a leading newspaper, by one of certain officers of the mission, of their reception at the hands of the Tashi-Lama at his monastery near Shigatse. He is presented as a refined, intelligent personality, of dignified manners, and about 24 years of age, who gave a cordial welcome to his British visitors. And on taking a private farewell, he begged them to take an early opportunity of informing the King-Emperor of the kindness with which they had been received, and of his wish to do everything in his power to encourage trade and friendly intercourse between His Majesty's Indian Empire and Tibet. A further earnest of the sincerity of this desire has since been given, on his part, by visiting in person the Viceroy and paying respect to the presence of the Prince of Wales in India by whom he was received, in the course of a pilgrimage to the sacred scenes of Buddhist history. This visit coincided with that of a fellow Buddhist potentate—the Tongsa Penlop of Bhutan; with whom, too, previously, only the most distant relations had been observed with the Indian Government. And significantly enough, the visit of the British officers to the Tashi Lama occured near the anniversary of the reception of one of Warren Hasting's envoys, in 1783, by his predecessor of that day. That far-sighted statesman and first Governor-General had made it one of his objects to cultivate intimate relations with the trans-frontier countries to the north; and had succeeded in opening up "a mutual and equal communication of trade" between Tibet and India, and even in securing a representative at the capital. But his combinations to that end were not afterwards sustained by the British rulers; since when, the exclusive policy of the Tibetan Lamas that Hastings had modified, has been enforced with renewed severity until the quite recent events which have, happily, inaugurated a regime of improved international amenity.

To sum up, then, the portent of the several movements and events reviewed in the foregoing pages, we find that the attitude

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of isolation on the part of the countries in question has at length been modified, and communion freely opened up with kindred British subjects, at a time when new and vivifying influences are at work in the British—Buddhist world. And this, too, coincides with a momentous stirring of the currents of oriental life, in general, by the stimulus of the rise of Japan into a world—power and the late struggles in the Far East. In the course of recent parliamentary debates over the Anglo-Russian Convention, it was urged by critics that an undue concession had been made to Russia by recognising equality of status therewith in Tibet, where previously Lord Lansdowne, at the time of the Tibetan mission, had asserted the claim of this country to superiority of influence therein from her contiguous position. The Government defended their conduct on the ground that their predecessors had virtually receded from that attitude, and that the less we had to do with this country the better, so long as Russia acted in a similar spirit. This position is sound enough so far as direct interference with Tibetan affairs is concerned, and the extension of any political responsibility beyond our natural Eastern frontiers. Yet it is to the highest interest of Britain, that civilisation and enlightenment shall spread throughout the inner regions of Asia when incalculable forces are emerging within her seclusive life; just as the spread of education, the minimising of ignorance among the superstitious masses of the Indian peoples themselves, must assist the task of promoting progress in her own sphere. It is such a civilising process that must follow, under all these circumstances, the renewal of free intercourse between the more enlightened and the less enlightened centres of that great factor in oriental culture embraced under the term of Buddhism. This process, too, will be opportunely furthered by that improvement in the system of communication between Burma, India, and the north-eastern Frontier, which is expected to follow from the reorganisation of Eastern India involved in the so-called "partition" of Bengal. The hostile policy adopted towards foreign intercourse and trade on the part of the Tibetan Lamas, accentuated during last century, was largely instigated by their selfish desire to maintain their peculiar ascendancy over their ignorant subjects by preventing any disturbing alien influences from reaching the country. The Tibetans themselves are a genial race on the

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whole and keen traders; and there is every likelihood of the removal of such oppressive restrictions being taken full advantage of in this respect, to their general benefit. So, in various ways, there may be set up, from all the associations and factors we have indicated, a flow of culture-forces that, extending through the Chinese Empire to Japan, may even potently affect the more intimate side of the Anglo-Japanese alliance.

But in what way can such developments be influenced by direct Governmental action, seeing its neutral position in all similar concerns, and its voluntary guarantee not to accredit in the case of Tibet, a British representative at the capital? Now this question raises a further related one, which has reference to the resources open to the Indian administration of *indirectly* furthering its higher interests by the more intelligent employment of Indian talent in its foreign consular and diplomatic services and relations with neighbouring lands. For just as the ultimate internal problem of India is to effect a closer association of Government and the people by means of such forms of representative institutions as consist with Indian conditions; so in its external relations with the Oriental world it is desirable that they shall be largely conducted through agents at once loyal and trustworthy and *persona grata* with the peoples and the governments concerned. And as this policy of association goes steadily forward, the ranks of Indian society qualified for such missions will be correspondingly enlarged. The present situation on the north-eastern frontier affords a signal opportunity for boldly experimenting in this direction. It is obvious how much more effectually all those higher interests we have emphasised can be *inter alia* promoted by, say, cultivated British Buddhist subjects, acting as trade agents and the like in Tibet and Western China recognised under the present conventions —than by Europeans.

British international policy has the reputation of being content in its official conduct with taking short views and meeting contingencies as they arise. Be this opinion correct or not, it is certainly vital to our Eastern dominion that it be directed with regard to the most far-sighted views attainable; and that all the social forces of British enlightenment shall co-operate to this great end, and the extension of the finer factors of modern civilisation among those eastern provinces naturally susceptible to the play of their operation. No combination of circumstances, in this respect, provides a more favourable field than those we have passed under review.

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THE ORIENTAL AGITATION FOR SELF-GOVERNMENT.

By Mr. Sydney Brooks.

I.—THE PROBLEM.

THE Orient is disproving Tennyson—not only disproving but reversing him. If the present rate is maintained, fifty years of Cathay will soon be better than a cycle of Europe. It is we of the West nowadays who are inert, wrapped in immemorial calm, not to be moved. It is the East that is restless, clamorous, experimental, and excited.

Throw your eye from China to Peru, and wherever it lights upon a patch of the Orient, there it finds commotion. And the commotion, as its root, is of Western origin, the reflex of Western experience, the resultant of Western influences and propinquity. There are those who deny that Europe ever has influenced Asia or ever will, who hold that the domination of sections of Asia by Europeans will not only pass away but will leave no permanent trace behind it, and who are convinced that all the British have accomplished in India and the Russians in Northern Asia and the French in Southern China will ultimately count for as little as what the Romans accomplished in Britain.

That is to say, a few roads, a few buildings will survive, but nothing else. Of lasting effect upon the thought or creeds or mode of life of Asia there will be no memorial whatever. The very fact that white men once ruled over parts of the older world will be forgotten or remembered only as a curious historical incident. Europe, according to this view, will be recalled to the mind of the Asiatic of the future only by the occasional sight of some crumbling work of applied science. But the inner life, the traditional habits and instincts of the Orient will have been left wholly unaffected.

II.—REPAYING OUR DEBT TO ASIA.

There is a good deal of support to be extracted from history for this lugubrious forecast. Asia, in the long run, has always defeated Europe, has always made a greater impression than she received. Our creeds, our letters, our arithmetic, much of our art, have all come from Asia. Invention for invention,

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Europe is still in the Orient's debt. Influence for influence, the scale dips immensely in favour of the East.

There is, however, one dubious return we are now making. We are importing into Asia, or Asia is borrowing from us, a contrivance which is not merely material—the contrivance of representative government. Twenty years ago one would have said with confidence that whatever else the East might accept from the West it would never accept democracy. Of all the instincts of the Oriental mind, of all the barriers of separateness between Europe and Asia, this was held to be the deepest rooted and the most permanent—that the West was irresistibly impelled towards self-government, and the East not less irresistibly towards absolutism.

We have all heard that axiom, and especially the latter half of it, reiterated again and again as something equally fundamental and indisputable. That the direct rulership of a single head was the only form of government that Asiatics could ever conceive; that their theory of power was that it was a Divine and not in the least a secular function; and that despotism and the daily exhibition of personal will alone harmonise with their genius and their desires—all this has been treated, time without mind, as the very alphabet of Eastern lore.

III.—SELF-GOVERNMENT IN THE EAST.

Would anybody so treat it to-day? It may, of course, still be true, but for the present, at any rate, all the appearances are against it. From Constantinople to Pekin there seems something like a conspiracy to prove it a hasty and altogether fallacious generalisation. We may yet have to throw over two cherished theories. We may have to give up the idea that the Occident can never influence the Orient, and we may have to abandon the notion that Asia cares nothing for self-government.

For what do we see? We see the Egyptian Nationalists clamouring for a Parliament and for a larger control over the finances and administration of their country. We see the Sultan granting a Constitution at the bidding of the Young Turks, and, more remarkable still, of a section, at any rate, of the Army. We see the Shah first endeavouring to keep insolvency and rebellion at bay by yielding to a popular agitation for representative rule, and then changing his mind, not without violence.

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We see portions of India almost convulsed by a movement for the expansion of popular liberties. We see Russia, which conforms in more ways than one to the Oriental type of State, struggling to obtain and to extend the institutions of democracy. We see the Siamese at Bangkok agitating the same problem. We see China promising herself a Parliament in twelve years' time and sending out a Commission to report upon the governmental systems of Europe. We see the Filipinos working self-government with a loquacity that not even a Dublin Convention could exceed, and we see the Japanese in full and practised possession of all those forms of representative rule which, we used to be assured, no Oriental could either wish for or appreciate.

IV.—TAKING US AT OUR WORD.

What is the meaning of so strange a phenomenon? Is it, as some maintain, all moonshine and insincerity, the blind response of ignorance to speciousness, the mere aimless and fortuitous aspiration of people who do not know what it is they really want? I confess I find it difficult to accept that view. It is always a mistake, when people declare they want a certain thing, to assure them that they are mistaken and that what they really want is something quite different. When you find Orientals of widely different races and under wholly dissimilar conditions agitating for self-government, it seems to me almost a waste of time to argue with them that an enlightened despotism is their instinctive ideal, and that what they really wish for is not self-government but good government.

The plain fact is that wherever East and West are in contact, wherever the Oriental is suffering from the aggression of Occidental civilisation, wherever he is bethinking himself of how to get rid of this uncomfortable and disquieting supremacy, he is turning with one accord to the device of representative government—probably with some vague idea that representative government is the contrivance which hitherto has buttressed the supremacy of the West, the root-cause, in short, of Occidental victories in peace and war. We have always held it up before him as the ideal of progress. He is now taking us at our word and trying to realise that ideal, hoping thereby to strengthen himself against the pressure of the West.

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INDIAN MUSALMANS AND SWADESHISM.

By Mr. Mushir Hosain Kidwai, Bar-at-Law.

SOME critics—with whom, wish is evidently the father to thought—say that all Indian Musalmans are anti-Swadeshists. That is untrue. I am a Musalman and yet I am a Swadeshist. I am a Pan-Islamist Musalman too—a Musalman whose sympathies for his co-religionists are not confined to the boundaries of India, but are world-wide and extend to the whole Muslim world. I also know that what I publicly say or write is heard and read with interest not only by the Musalmans of India, but also by those of Turkey, Arabia, Egypt, Persia and other Islamic countries. I am quite alive to my responsibilities, yet I am a Swadeshist and do not hesitate in declaring so. In fact, I anticipated the Swadeshi movement about three years before it was started in Bengal. It was in 1903 that I wrote a little pamphlet in Hindustani showing the material, economic, social and political advantages of developing Indian art, industries and commerce, and setting forth the following two propositions before the Talukdars of Oudh:—

(1) To form an Association with the object of creating union and friendship between the different races inhabiting India, every member of which should make it a point to use, *as far as conveniently possible*, home-made things and assign to himself the duty of inducing others to use indigenous things, to foster Indian commerce and industries and help Indian enterprises.

(2) To open stores under the management of the members of the above-mentioned Association on the principle of co-operative companies, in important towns, with branches in smaller towns. The object of these stores to be to popularize India-made things, to bring them within the easy reach of the people, to procure new designs and new inventions, to advertise indigenous goods and to help Indian workmen, artizans and manufacturers.

I suggested that these stores and associations should publish their own organ and prepare a complete and up-to-date directory

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of all the India-made things. In short, I suggested a complete organisation for the economic, commercial, and industrial development of India and its resources; as I believed then, and believe now, that Swadeshism is the thing which can effect the salvation of the people of this "land of regrets." Swadeshism is the weapon in the hands of not only Indians but the whole Asiatic world to oreak the prowess of Europe. Europe dominates over Asia through its materialism, commercial activities, industrial development, scientific inventions and organising power. Swadeshism would bring all these things to Asia also.

As regards Musalmans, they, not only of India, but of other countries also, stand in need of Swadeshim. It gave me pain when I learnt that the marvellous Bazustan (covered market) in Constantinople, where I saw them selling trinkets of no value and other foreign trash, was a place where they used to sell, before the Crimean war, indigenous things to the value of thousands of pounds every day. The same is the case in other towns of Turkey, Persia and Egypt. Let those "disarmed" Indians who consider that military strength is necessary for the prosperity of a country and its people take a lesson from Turkey and its people. Turkey is in a very unprosperous state, although the Turkish nation is armed to the teeth. The one thing wanting there is Swadeshism. Let those thoughtless Indians, who imagine that once they get rid of their "alien" and "unsympathetic" rulers every-thing in India will be all right, give a thought to the state of affairs in Persia. Persia is not a country governed by aliens, still the Persians are the most unhappy and an impoverished poorly people. The Persians are an intellectual people, they are one people, their country is a rich country and they have their own ruler over their head. But one thing is wanting in them and that is Swadeshism.

But pure and simple spirit of Swadeshism can not do much. The great nationalist of the age, the Mazzini of Egypt,—Mustafa Kamel Pasha—inspired the whole of Egypt with the spirit of nationalism, but he could do nothing for the prosperity of the country, because he was not a practical Swadeshist. Even if Egypt were to become free to-day from the domination of Europe, it would still have to remain, economically, the slave of Europe. The prosperity of a country and the happiness of a

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Buddhistic, under and after Asoka the Great, (2) The Jain, (3) The Neo-Hindu (Deccan and Gujerat), and (4) The Renaissance in the XV and XVI centuries.

India is spiritually one; why then is it not linguistically one too? The answer is simple; nobody has tried to make her so. No one has tried to convert this recognised and potential unity into a reality. For do not more than $\frac{3}{4}$ of the people of Hindustan understand Hindustani? We shall not call this common language Hindi. "Hindustani" is a better term. It does not savour of the Hindu too prominently. It associates itself as the language of the country, "Hindustan." It includes the persianised and sanskritised patois of Northern India. What then is this Hindustani language? When Babar came to India he found that the revenue and finance departments of the State were monopolised by the Kayasthas and Khatris. They kept their official records in a sort of Hindi and employed the *mahajani* type of Devanagari script for posting up their details of receipts and

What is the case now? If an ordinary Hindu tenant can spare a few maunds of wheat or a few rupees he lends that to others (generally to a Musalman) on an exorbitant interest and those few maunds of wheat and those few rupees he possesses begin to increase and so high at places is the rate of interest that in no time the tenant becomes a *mahajan*. But, if perchance, a Musalman manages to save some grain or money he does not find any way to increase those things. The grain gets eaten by insects and the money by dust because it is buried deep in the ground. Now, if there be an industrial improvement in the country, it would then enable the Musalman, who manages to save a little, to invest it in some paying concern or some petty industry. He could have a chance of buying a share in any Company, if nothing else. But Musalmans cannot possibly join in militant Swadeshism. They have an international importance and a greater responsibility. They are bound by duty and by religion to be loyal to the ruling authority. They have to win the sympathies and affections of the British people not only for themselves in India but also for the sake of their co-religionists abroad. So if their Hindu countrymen want them to join hands with them in Swadeshism, that Sawdeshism must be run on peaceful and economic and not on political and militant lines.

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the spread of Jainism from Mithila to Tanjore and the reassertion of new Hinduism from Hardwar to Cape Comorin, India that had realised her unity under Asoka the Great, felt again that she was one spiritually. The holy waters of the Ganges were mingled with the ripples of arrowy Cauvery into one silver-band of "ahinsa"; and the race antagonisms of the Vedic period were succeeded by a compromise that reconciled the Dasya to his Aryan foe, and made Hinduism a proselytising creed. Then came the era of re-birth—the birth anew of vernacular literatures and spread of the *Bhakti* doctrine. This was also a universal movement characterised by the assertion of individual reason against sacerdotal tyranny; by the rise of lower classes and the assertion of their spiritual equality with the upper classes; by the elimination of the priestly classes from the social economy and of holding communion with faith and love with God direct; by the rise of vernacular literatures and translations and adaptations of Sanskrit classics in the idiom of the homely patois; by the display of individual eccentricities, exaggerated piety, hysterical ecstatic outbursts of feeling, in short by a lyricism which recognised Man over and above men and in direct relation and communion with God. This movement was uniform from the North (witness Kabir and Nanak) to the South (witness Eknath and Tukaram); from Bengal (with its Chaitanya) to Western Hindustan with its Tulsi Das and Surdas, Premanand, Mira Bai and Narsingha Mehta. I have gone over these periods of unification to show that India, whether Mongolian, Scythian, Dravidian or Aryan, is one and the same spiritually, intellectually, morally. These periods are—(1) The

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Buddhistic, under and after Asoka the Great, (2) The Jain, (3) The Neo-Hindu (Deccan and Gujerat), and (4) The Renaissance in the XV and XVI centuries.

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are even now innumerable dialects in Northern India—the Beharee, the Oudhee, the Braj, &c., and yet Hindustani is crystallised grammatically and syntactically. Words fluctuate and shuffle backwards and forwards between Sanskrit and Persian. The language that was used by the Amlas was standardised because that alone was prominently represented in the administration of the country; that alone was required to be the medium of communication from the outside public with any State Department and as State servants then, as now, form the most intelligent portion of the community, what came naturally to them, they universalised for others. This is the origin of the Hindustani language. We want to try and make it the common medium of expression throughout India.

To bring about the result we must make the scripts of Indian vernaculars uniform, and we decide once for all that the script may be Devanagari or Arabic, but none else. The savants of script-symbolism have used no moderate language in praising the scientific superiority of the Devanagari script and the scientific incompleteness and redundancy of the Arabic script. But we will not descant on their comparative merits. If a common script is adopted we will leave the Arabic script to time and we are sure the defect of inefficiency would render it useless by its gradual disuse. We will adopt all changes in the Devanagari symbolism which are ordinarily found in all newspapers of Northern India to represent the "jh" and "f" sounds. Beginning from the lowest we have Maharashtra where, of course, the Devanagari script is used for all purposes of public intercommunism except in letter writing where Modi is employed. But Modi is of no account and Maharashtra practically has adopted Devanagari script for all important public purposes. In Gujerat, there is the Gujerati script, a sort of beheaded Devanagari script, but every one knows the Devanagari script. In fact when a child begins his three R's he has to learn "Balbodh" which is a significant though learned name for Nagari script; and even in Gujerat books of devotion, books of Jains generally and the volumes brought out by the Vedapracharini Sabha and by the Jnanmanjusha of Baroda are all printed in the Devanagari script.

Bengal will have to give up her "insularity" in this respect. She has gone too far. She clothes mother Sanskrit also in this particularist garb. She has sounded the note of unity in matters, economic and religious; surely she would not be behind others in bringing out this consummation, so earnestly wished-for. The fact that Mr. Justice Sarada Charan Mitra has engineered the *Eklipipracharaka Sabha* speaks a good deal indeed. It is significant that

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Devanagar, of which we will say something in detail lower down, should have been published in Calcutta, the home of Bengali Chauvinists. We hope the Bengalees will signalise the linguistic unity of India, which practically potentially exists, by a brave act of self-sacrifice and adopt the Devanagari script for all important publications. The Bengali script may be retained for private purposes, just as Modi is retained in Maharashtra. We have thus seen that if only an effort is made enthusiastically, the Devanagari script must be the common script in India within the next generation. Our only fear is from Bengal. She may say "our language cannot appear well but in our own script. We have grown accustomed to our script so much so, that we cannot abandon it. Has not the German script been kept up by Bismark and the present Kaiser in order to give a distinctiveness to German language?" But here too in all books of general importance, which are of more than "home interest," the Germans now use the Roman characters and not the ugly German scrolls.

The second question is much more bold, much more tentative and not quite free from the charge of being Utopian. We want to make Hindustani the common language of India. This does not mean that all the languages of India with their developed literatures will be superseded in favour of the Hindustani. But just as in the Middle Ages Latin was the language of law, philosophy and chronicles side by side with English, French, German and Italian, so here in India we want to make Hindustani the medium of expression in all subjects, Political, Economic, Scientific, and Philosophical leaving to Bengali, Gujrati and Marathi the fields of literary prose and poetry they are rich in. Let all books in science, in technology appear in Hindustani and people from the Himalayas to the Comorin will make use of them without fail. Have not the Japanese translated the lessons that the West had to teach her in their own language, so that they can be availed of by the masses in general? Japan never committed the folly of trying to teach science to her sons in an English garb. She made the science of the West her own, by translating the salient truths, which she sat down at the feet of the West to learn, in Japanese habiliments. Are not our masses conservative? We have realised it long ago that they would not move unless they are convinced by being taught books written in a language not too outlandish, that it is the seers of their own country who ask them to march in a particular direction. Let books intended to improve the architect appear in a language Vishwakarma might most probably have spoken in, and then you can infuse into the minds of our artisans the improvements of modern times with more than oracular certainty.

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But if scientific books are to appear in an Indian garb, would it not be too great a waste of energy in the beginning of our technical regeneration to have to translate the same truths in about ten different languages instead of using the national, neutral, central language, which the largest numbers speak? The task of translation and assimilation would exhaust all our efforts. Even if a competent bureau of translators were to work for five years to come, the books will not have all been translated into one language. This is our chief argument.

We want an economic regeneration at the quickest pace with the least waste of energy. How to do it? We think the only remedy open before us is—teaching through one vernacular; be the teaching technical, industrial, commercial, scientific, political, economic, social, or religious. Then only will men be formed after a particular pattern; then only will mind respond to mind; then only can the barriers of space be annihilated; then only can a word spoken in the valleys of the Himalayas act like a stone thrown into a pond, creating waves of thought on and on till they strike the other shore; then only can the heritage of a gifted part of India pass current as a common heir-loom with a currency of greater fluidity than quicksilver. Read the *Devanagar*. There you find passages in various languages of India written in the Devanagari script. You will find the languages do not differ so much as the Punjabi turban differs from the Bhownagree. There one realises that if one language supplants the others for purposes of common intercourse, for inter-provincial communication, for general preaching, that language would be impartially saying the thoughts of all, and saying them in the most acceptable and least particularish form. We referred above to the essential unity of Indian civilisation to show that India is one spiritually and intellectually. Should she not have one tongue to speak through, one tongue in preference to another? For the sceptic we may have recourse to history and try to show him that once a language becomes a predominant language how soon it supplants others and makes itself alone the medium of soul-expression? Have we not the example of the Kharosthi patois itself, which originated in the north-west regions of India, gradually supplanted all the patois of Aryavarta, yoked as it was with the advancing civilisation of the colonising Aryans and became in the fulness of time our mother Sanskrit of *Sakuntala* and *Gitgovinda*? Do not we know that the language of Luther began as the language of Middle Germany and because it was the language of imperial chancery and the medium of German reformation-propaganda it

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ended in becoming the one universal language of Gœthe and Schopenhauer? Was Italian under Friedrich II of Germany and French under Philip Augustus the language of the whole people and yet did they not supplant all the particularist patois and eventually become the one language of the people? Was not Wessex-English aggressive in asserting itself over the Northumbrian and East-Anglian? Once a language becomes predominant, whether it be because it is the language of conquerors, or the language of a great religion, it is sure to supplant the various languages of the *one people*. Surely when history records compulsory unifications of languages of *one people*, surely we, sons of one country, can voluntarily choose that one language to which we will inevitably drift some time or other in future, and make it the medium of expressing our national aspirations.

The Hindustani language of the future will neither be too sanskritised nor too persianised. But we cannot fix any definite standard to determine whether a particular word used should be Persian or Sanskrit. The personal equation must come in. A man coming from Southern India says for knowledge 'gyan' instinctively, while a man from the North says 'ilm.' But has not the English language the Latin and Teutonic extremes? There is the school of Johnson and the school of Freeman; but the majority show a happy blending of the Romance and Saxon elements. So will our Hindustani adopt a middle course employing Persian words for all expressions dealing with Central Government—law, police and order—while Hindi words must come in for philosophic as well as household, every-day things. Mukadama, Adalat, Mamlatdar, Subedar, zilla must remain for ever as landmarks to show how the centralised administration came to be introduced into India. We cannot find words to replace them and foolish is the man who tries to bulid up words to take their place. You may as well drive out alchemy and algebra from the English language because they are Arabic words. As regards scientific terms we may retain the most universally known in their own European form. It is useless to emulate the German Chauvinists in their use of saurstoff and wasserstoff for oxygen and hydrogen, respectively. Let us be practical instead of being pedantic. We have dreamt dreams. Shall we not do anything substantial to vindicate our character from the charge of being mere dreamers? Our object at present is—

(1) To have a common alphabet, be it Nagri or Arabic.

(2) To evolve a common language—Hindustani—for all purposes of interprovincial culture; for the spread of a purified religion;

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for the dissemination of sound views in politics; for a universalised technical and scientific training.

(3) This language should be studied by all as a second language.

(4) This language should retain the grammatical skeleton it has at present. Words will then come from the land of the birth of institutions they are intended to designate.

(5) We must aim at a practical solution of the problem, however much deficient it may be theoretically.

With our united efforts, we may be able to achieve what seems to us colossally chimerical. In the hands of a gifted worker the language can become a medium of self-expression—national expression—in all its phases—waiting for the advent of a genius with whom it can become a trumpet to sound soul-animating strains.

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EDUCATION AS ROAD-MAKING: A TALK WITH INDIAN STUDENTS.

By Mr. D. J. Fleming, M.A., M.Sc.

I.—*Nerve Tracks.*

If a ghari passes over a field it leaves a track. If another ghari passes by, it deepens the track. Finally, if many gharis pass that way a road is made across the field.

Now just as gharis can make a track in the field, so every act we do and every thought we think, makes a track in our brains. If we do the deed over and over again, the track deepens into a real roadway in our minds. When once the roadway has been made, thoughts and actions follow it with almost as much certainty as a train follows its steel rails.

In the Primary School, the roadway of penmanship is formed. To begin with, there were no tracks for making *alaf*, *be* and *te*. By hard and conscious effort each curve and dot was made. But a path was left in the nervous system each time a letter was formed. Finally, after the letters had been made again and again, it became easy to write; for roadways had at last been worn.

When one begins to learn to play the *sitar*, one possesses no nerve road for moving the strings so as to produce the music we so much admire. But each conscious effort that the learner makes to properly pluck the strings leaves its effect in the nerve tissue. Trial after trial deepens track on track, until at last the accomplished musician sits before you possessed of those roadways which make the playing of the *sitar* almost unconscious. The trained musician actually has in his body little paths of easy action that the rest of us do not have.

Thoughts leave roads behind them, too. A boy once worked for a shop-keeper. He had been of blameless character; never before had he done a dishonest thing. Suddenly he was convicted of having stolen money from his master's bag, and people wondered how such a boy could have done this awful deed. The explanation is simply that he had for weeks been thinking on the ease with which this theft could be performed. Over and over again he pictured to himself how he could put his hand into the bag and withdraw the money. Each thought left its trace behind making future thought easier. Finally, this thought-road became so well worn that action

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had to travel that way—the hand was placed in the bag, the money was stolen, a character was lost—all because secret thoughts had left marks behind.

So with immorality. Friends are surprised at the sudden fall of a young man of what was supposed to be spotless character. They little think that a man no more becomes bad all at once, than he becomes good all at once. Day by day, night by night, he had been picturing the evil deed, thinking wrong thoughts, and making roadways which unless mightily checked were sure to lead to action. The thought continued made the expression in action inevitable. "As a man thinketh in his heart, so is he."

From the physical standpoint, then, character is built up in our bodies; it exists there as good or bad roadways for thought and action. You cannot simply do or think a thing and be done with it. It leaves a deposit of effect behind; for molecules can register every thought or deed, and nerve fibres store up the effect to help or harm through all future time. Rub down your chief rival between the heats of a race as a student of Kandy College did, and you are instantly ennobled. Intentionally foul a man in football, and your debasement will be instantly registered in the nervous tissue of your body.

The summary of this section, then, is that every thought as well as every action whether good or bad, leaves a definite nerve track behind which by repetition tends to become a road, making it scientifically certain that the nervous system will act again more easily in those ways in which it has once acted.

II.—*Education* vs. *Cramming*.

Now education means the directed development of these roadways. Education is not the acquiring of facts, but the making of habits. From this standpoint an educated man is one who carries around with him in his body nerve tracks which are not found in the uneducated. Because of these developed roadways in him, he can do certain things easier and with more certainty than others, and hence his market value is greater. To enable the public to make a judgment of the extent of development of these roads, a man is allowed to place after his name, "F. A.", or "B. A.", or "M. A."

Now just what is the advantage of the school or college in this process? The answer is that in school and college the opportunity is presented of developing thought-roads in a systematic way. The achievement of any useful work, whether it be great or small, depends on certain habits, partly moral, partly intellectual.

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First amongst these, perhaps, is the habit of duty—of putting business before pleasure—of regarding duty as something to be done in spite of disinclination or even of great difficulty. Now for the teaching of this priceless lesson, before it is too late, we possess no better piece of machinery than the fixed routine of a strictly disciplined school. A moral man is one who habitually and of principle prefers to do his duty. He is faithful not merely to the duties that he likes to do, or to those that are convenient for him, but he yields himself to duty apart from inclination.

Every time a student finds his Algebra hard, but attacks it and conquers; every time he is tempted away from legitimate tasks by frolic, and resists; every time he sets himself with renewed attention to meet a difficulty, he is making a track that will be of value to his country. The student who scamps and shirks is in so far a traitor to his country. India needs men of power, men who can hold themselves to duty. And the student who weakly refuses to undergo the strain of deepening nerve tracks of concentration and attention, need not talk of patriotism. Every lesson is a moral issue, and every task honestly met is a moral as well as intellectual victory. This development of the habit of loyalty to duty is the first and most important effect of schooling.

A second very important roadway that school can develop is that of accuracy. Let God be thanked if it is not a road of inaccuracy; for in the effort to get knowledge and pass, men—both teacher and scholar—may sacrifice that precision and thoroughness which make an educated man valuable. Along with these habits of accuracy should be placed nerve tracks of order and regularity, which are not learned from books at all, but from the quiet working of school rules and school discipline. Note here that the school furnishes the opportunity for frequent and repeated response to accuracy and to order, so that the tracks can deepen until they become part of one's physical being.

A pupil in a thoroughly good school also learns lessons of public spirit and self-devotion, whether from class room or playground. Athletics when rightly guided give most fruitfnl training in self-subordination and loyalty. It is these things—loyalty to duty, accuracy, public spirit—not the acquirement of mere knowledge or the passing of examinations—that constitute the heart of education.* The school furthermore furnishes a gymnasium for the faculties of observation, memory, and reasoning which are all powers required

*See Hadley's *Paccalaureatt Addresses.*

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for the work of the world. Each low mark in an examination is a warning that the only knowledge on which it is safe to rely must begin with minute and accurate observation, followed by accurate recollection, and afterwards by sound reasoning. If the student thus learns the difference between ignorance and that knowledge which can be trusted, he has developed roadways of immense value, quite apart from the particular gymnastic material on which he has worked. Student days are thus priceless for opportunity—but only opportunity—of training to promptness in meeting engagements, for exactness in work, for constancy and perseverance to duty, for superiority to moods, for regularity and system in work, for self-control and self-denial, for absolute honesty with oneself and others as against the fatal facility in making false or weak excuses to one's teacher and in enduring of moral fatigue or becoming tired in doing duty. The school is a gymnasium for all these things—but only an opportunity which may be grasped or not.*

A student may yield to the temptation to copy in an examination, and the roadway of cheating will be fixed in his very tissue. A man may falsify his results in the practical science work; and the road which is called "embezzlement" in later life will have been started. A man may get into the habit of offering false or exaggerated excuses; and the track of slackness has been formed for all future life. A man may litter up a boarding house quadrangle with small torn bits of paper and may talk loudly during study hours; but a track of despicable selfishness has been started.

Nothing, therefore, can be trivial in college life—no sneaking out of class when the teacher is not looking, no excuse that does not ring true, no weak yielding to a headache. Nerve molecules record every decision and make of school and college an opportunity for life's equipment or life's ruin?

Cramming differs from education in laying the emphasis on the label. Education values the roadway; cramming wants the name without the repeated effort absolutely necessary to produce the road. The true student does each day's task, meets each difficulty, solves each problem, and thus by a repetition of concentrated effort lays a basis for future power. Both he and the crammer may pass the examination; both will in time forget the knowledge laboriously acquired. The difference is that the student has developed power; the crammer, the appearance of power. In so far as the various degrees are supposed to stand for certain courses of mental discipline,

* See King's *Rational Living*, p. 89.

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the student receives his as an honest man—the crammer, as a foolish and deluding candidate.

Such a view-point makes plain a rule such that a student must have attended at least two-thirds of the given lectures before presenting himself for a degree. The fact that the student could pass the examination after having attended less than the required time has nothing to do with the question. Not the ability to pass the test, but the development of power through repeated efforts, *i.e.*, the formation of nerve tracks is the essential; and for this, time is absolutely necessary. No matter what a clever memory may enable a man to do in an examination, it is scientifically certain that the work of a few months cannot produce the potential power in the shape of developed roads, that a daily work of a full course does. The protection of the public justifies a minimum limit under which a man may not present himself for securing a degree which is the label of a process that can not have been undergone.

Cramming may be useful when a lawyer wants to quickly get up the details of a case; but it is gross injustice to the public when it enters into one's student life.

Power comes from study. If one does not intend to study, he should for honour's sake drop out—better not go to school or college. Under such circumstances, school is a preparation that does not prepare. Have nothing to do with that low standard which simply provides for a certain margin of safety in attendance and study. Go in heartily for the maximum amount of discipline, that deepest roads may be developed. India needs men of power, not men of degrees.

III—*Education* vs. *Schooling*.

It must be plain from what has been said that education as road-making is not confined to the school-room. Schooling is only that part of one's education which comes within the walls of the school. Schooling stops when the bell rings, when vacation comes, at will. But education is constant, whether for good or bad. It is acquired by the work and play of the shop and bazar, as much as by the discipline of the school; and a good school will hardly be able to counteract the influence of bad homes or vicious companions. In short, education includes the whole effect produced on the mind by the external forces which play upon us; schooling is only a small fraction of education.

Let us reckon up the amount of these unofficial agencies of education, that are under no Director of Public Instruction. Suppose

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we say that a healthy boy sleeps sixty-three hours a week; this will leave one hundred and five working hours. Out of these school preparation and attendance take about seven per day or forty-two in all. Thus these hours of schooling come to only forty per cent. of the working hours in a week of full work. Taking the whole year, and allowing for vacations the forty per cent. sinks to thirty, and every one knows that even this thirty per cent. is subject to enormous deductions under the heads of absence, and still more of inattention. But the seventy per cent. of time given over to forces other than the school is liable to no deductions.*

Moreover, these general and unofficial agencies of education not merely dominate at least seventy per cent. of each year of school life, but they begin with the child in the cradle, and often prove more powerful and effective than any official teaching. Too much care cannot be exercised that the sights, and sounds, and words, and thoughts of a home shall be of a pure, sweet, noble sort; for each home influence is leaving its nerve track in the pliant fibre of the child. In fact, as Van Dyke says in his *Days off*:—"We are all scholars, boarding scholars, in the House of Life, from the moment when birth matriculates us to the moment when death graduates us. We never really leave the great school, no matter what we do. Play time is a part of school time, not a break in it. Lessons that we learn when we do not know that we are studying are often not the least important." A large part of our education, therefore, is unconscious. All that we hear or see comes in and leaves its deposit of effect, remaining there as a tendency to future action. One cannot, therefore, hear a foul story or see a degrading window in a bazar without danger. These tracks are laid at our peril.

On the other hand, it is inspiring to know that you can count with scientific certainty on the fact that the effect of every good thought or deed is stored up and can be added to day by day. Hawthorne, in his beautiful story of *The Great Stone Face*, illustrates this very truth. Up on the hillside the rocks formed themselves into a great stone face of singular calmness and nobility. There was a prophecy in the valley that sometime a Saviour would come whose face would resemble the great stone face. A village lad earnestly contemplated the face from day to day, longing for the Saviour, until little by little his face took on the calmness and nobility of the image, and the people recognised him as the promised one. Shall we ask what is the great stone face of your home or *muhalla*,

* On this see Leighton's *The Boy and the School.*

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or village? Into what are your sisters and brothers being transformed by the dreadfully certain educational agencies of the home and *bazar*?

Would that some all-seeing Inspection Committee could report on the University of the home, and on the *charpai*-college, or athletic field! For let us not forget that more than seventy per cent. of education is received from the home, from the group which gather on the *charpai* in the evening, and from the mingling of man with man. In this kind of education, every student is a teacher. And hence comes the responsibility of each student to bring to home, to hostel, to athletic field not simply his good—but his best. Every one who contributes to a healthy public opinion, who does his part in stamping out what is mean and low and small, is taking a noble place in the educational service of his country.

Habits—or what we have been calling nerve-tracks—are being made during every waking moment. What in the youth can be readily moulded, in the men has hardened like cement. There is a "time-limit" in habits. Prof. James* points out that a man's habits with reference to toilet, care of clothing, manner of talking, etc., are largely fixed before he is twenty; the chief lines of his growth and acquaintance, before he is twenty-five; and his professional habits, before he is thirty. The question each student must ask himself is: "Am I willing to become permanently fixed and hardened into what I now am"?

There is, then, an opportunity, a danger, and a responsibility in hours spent outside the class-room. Each of us is educating and being educated by all about us. Let us make all count for good.

Young men of India, your country needs full, round men—men who have developed the capacity to serve. Do you wish to really serve your country? If so, guard and develop the roadways which youth makes possible. And if you feel within you a new longing to live each day earnestly, making every thought and action count, envelope your resolve with every aid you know. Lay hold of every possible circumstance that can reinforce your motive; choose companions who will sympathize with and share the new resolve; persistently surround yourself as far as possible with conditions which will help you in your new way.

Know, however, that roadways worth having, will not be formed from a single struggle. Life would be easy if the man who sets his face toward the best could stake the issue on a single fight. Such a triumph as a set of smooth and helpful roadways of easy thought and action built up in our bodies, comes only after many an effort by night and day.

* *Talks on Psychology and Life's Ideals*, p. 121.

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AS AN INDIAN SEES AMERICA.—I: THE YELLOW AD-MAN.

By Mr. Saint Nihal Sing.

THE attention of the people of India is frequently called to the pleasant, sunny side of occidental life—to the prepossessing features of American civilisation—to the wonderful opportunities which this new continent affords to the enterprising and willing worker; and many a moral is drawn from the past and current history of the United States which affords instruction to the people of India.

In the present series of articles it is intended to paint a picture of life in the land of the Stars and Stripes which, hitherto, has not been portrayed to Indians—things that appeal to the ludicrous side of an Indian traveller during his sojourn in different parts of the United States—American institutions with which an Indian comes in contact and which do not appear to him to be "just right."

In the preparation of these articles, which, be it noted, have not been written in a captious spirit, no-cut-and dried policy or plan has been adhered to. The attempt has not been made even to follow the chronological order in which the impressions were gathered.

I.

Americans are great advertisers. Probably there is no other nation in the world which advertises more extensively or spends more time, money and effort in developing the genius of advertisers amongst men and women. The advertising appropriation of the large American firms often mounts up into the millions. It has come to be a common saying that, no matter whether a thing has merit or not, if it is properly advertised, it is bound to sell and make a fortune for its financial backers. It naturally follows that in a country where advertising is given such a prominent place in business, the salaries paid to artists, copy-writers, designers and those who "evolve" the ideas which form the pivotal point of the "ad" are princely, and the specialists in these lines are held in great respect and esteem.

It is apparent to a student of American conditions, however, that the American genius for advertising is showing signs of

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degenerating, just as the talent for newspaper-writing has done. Even the most conservative newspapers in the United States to-day are evincing a disposition to turn "yellow"—as the sheets which exclusively retail sensational news in a manner which appeals to the emotions are commonly called. The "yellow" reporter and editorial writer are *a fait accompli*. So is also the "yellow" photographer, who produces spurious pictures to order, making them to suit the occasion. But the taint of sensationalism does not stop there. In America they have, as well, the "yellow" writers, designers and illustrators of advertisements.

Vast sums of money and tireless efforts are spent on advertisements in an endeavour to make them of such a character that they will attract the public by arresting the attention of the people who see them. The aim is to take advantage of the native curiosity of the reader, stimulating the desire to know that which is hidden, causing inquiry respecting the goods advertised and thus paving the way for enormous sales. Therefore, "catchiness" is an essential feature of an advertisement just as it is the key-note of the head-lines, of the opening paragraph, of the substance of the article and of the photographs published in a newspaper. The people have a craving for sensations. They revel in thrills. They are willing to pay a price for the sake of experiencing a new emotion. The newspaper-maker, anxious to amass dollars, long ago discovered this trait of American nature and took advantage of it by retailing the sort of sensational matter which the American public craves for. Likewise ad-men are springing up like mushrooms in early spring everywhere in the country, who are willing and anxious to gain their end by making the advertisements yellow—sensational.

A foreigner who girdles the country with eyes wide open and ears ever ready to listen to new facts, considers the work of the sensation-monger in the realm of advertising as conspicuous as the yellow-writer's flaming head-lines and made-up stories. Sometimes the yellowness of an advertisement is smoothed down so as not to be too glaring, but usually no effort is made to hide its uncomeliness. In fact, the effect purposely is made impressionistic. Real art in advertising may attract a certain small percentage of the reading public, but as a rule it is useless as a means to rouse into activity the emotions of the people, whose appetite for unusual effects has become jaded by over-

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indulgence. It is necessary for the Ad-writer to-day to hammer hard at the people he desires to entangle in his net, and stun them into buying the wares he advertises, without their questioning the merits or the necessity that may exist for purchasing them. The clever copy-writer makes it his business to persuade people that they want something for which they really have no need. For instance, a man may be perfectly healthy, but the advertising manager who makes it his business to push the sales of some kind of patent medicine attempts to persuade him that he is in a precarious condition, and that nothing but the remedy advertised will cure him. Advantage is taken of the fact that even a healthy person sometimes has twinges of pain and feelings that may be construed into symptoms of some dreadful disease. A list of these simple symptoms is printed, with the question, "Do you ever feel like this?" The natural conclusion is that if you do, then the grave will claim you if you do not use the medicine advertised, which is the only remedy for the disease that has you in its clutches. So insidiously are these patent-medicine advertisements worded that they catch hold of the subconscious brain and never let go their grip until the person who reads the list of symptoms acknowledges that he is subject to them, and becomes an invalid, patronizing of course, the firm that is advertising the cure for what ails him. One of the most forceful advertisements of this description that ever was perpetrated on the unsuspecting public showed the discoverer of the medicine advertised standing in the midst of a cemetery. About him played flashes of lightning, and as he held out his hands the dead were rising from their graves. Accompanying the picture was a list of symptoms and the suggestion that the reader might suffer from one or all of them. This advertisement was so startling as to be positively uncanny. From every blank wall and bill-board it stared at the passer-by, until the most casual reader began to take notice of it and to check up the list of symptoms to see if he had any of them. The advertisement was the means of flooding the coffers of the medicine firm with hundreds of thousands of dollars.

An instance of advertising which stuns by its very bluntness is found in the placard which may be seen in American saloons and cigar stands and which read something like this:—"If your business interferes with drinking (or smoking, as the case may

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be) cut out your business." Evidently the writer of this advertisement wished to be funny. If he attempted to be witty, so far as the writer can analyse the thing, he failed miserably. It would appear that such an advertisement would have an opposite effect from the one intended—would bring prominently to the minds of sensible men the banes of drinking and smoking; but the designers of the advertisement in question and those of a like nature deal with people who have more emotion of a low order than common sense. Thus a yellow advertisement of this description appeals to their undeveloped sense of humour, captures their sentimentality and proves the means of bringing an immense volume of business to the advertiser.

After conferring abundantly with the heads of advertising departments of several of the leading business houses in America, the writer is fast coming into the belief that the aim of the ad-man is to fence in such a manner that the good sense and reasoning ability of the advertisement reader is successfully eluded, and then fire at him, in a hypnotic manner, a volley of syllogistic reasoning, calculated to touch his passion for greed, or appeal to his fear of death or appetite for sensation, or some such emotion, usually not of a very dignified order.

II.

It appeals to a foreigner's sense of humour to observe the clever devices the yellow ad-designer applies to capture the attention of the passer-by. Not long ago, in a metropolitan American city, two men, representing typical "hay-seeds"—people, who wear garments and affect manners scores of years behind the times and are in every sense of the word eggregiously out of date—travelled about the principal streets of the city on roller skates. One of the parties wore woman's clothes—hat, and veil, jacket, skirt, petticoat, stockings and shoes in vogue in the rural districts fifty years ago, and loomed truly ridiculous in these fantastic garments. Wherever the hay-seeds went they attracted crowds of people who raced after them in long processions. Once in a while the man would turn in his hand the old-fashioned satchel which he carried, and the people following the couple would see the advertisement of a roller-skating rink which was about to be opened. They became such nuisance that the city authorities arrested one of the men on the charge

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of appearing in public dressed in woman's clothes, and thus put a period to this freakish advertising novelty.

Another firm had a man dressed in the costume of an old-time Quaker walk about the streets. He attracted attention wherever he went. A theatrical manager advertised the play which he was putting before the public by sending up into space a huge box-kite which was attached to a rope and held captive. To the rope were fastened little banners bearing letters which spelled the name of the play. At night an electric flash-light lit up the portion of the rope bearing the name of the drama, and the effect was startling, as the banners seemed to be suspended in space in a blaze of light coming from a point that could not be located. Another theatrical advertising man employed a large captive balloon to advertise his production, which contained a scene in which a balloon ascension formed the climax.

It is really an engrossing study to detect the clever, and in many cases, what by the Old World would be called, unscrupulous, methods employed in America to disguise the "advertiseness" of the advertisements. This statement at first sight may sound paradoxical; but the conundrum is easily explained. The effort of the ad-man is to impress the mind of the reader with the usefulness of his products and yet leave the idea that he is not reading an advertisement, but merely editorial comment. In order to achieve this end, several methods are in vogue. Probably the most extensively resorted to device is that of counterfeiting the language and style of the paper or periodical in which the advertisement appears, using similar type and illustrations. If it is a newspaper, headlines in different types are used. If it is a periodical, the effort is made to copy the style of its contributions. In a word, external appearance is of such a character that the uninformed reader is unable to discover that he is reading an advertisement and not a genuine article. The writer of these "reader ads"—as they are called—are adepts in their special sphere of work. All they aim to do is to write an interesting paper on some burning topic of the day. In odd places, in the body of the article, they manage to insert little hints that would win over the confidence of the reader and guide the thought into the channel desired by appealing to the sub-conscious rather than the conscious mind. This form of adver-

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tising is very elusive and sly, and is widely employed in America. In fact, it is considered the most effective form of advertising.

To the people of India this would appear extremely unethical. But if such is the characterization of the reader ads, what shall be the category in which "write-ups" of men, women and things are printed in American newspapers and periodicals which pretend to be of the most exclusive character and of the highest grade, with the tacit understanding that they are to be paid for at regular advertising rates—in many instances a dollar a line and sometimes as high as a thousand dollars a page. These advertisements are printed as news items or "feature stories" in the body of the paper or periodical, and no one who is not initiated in the intricate mysteries of newspaperdom in America has any means of knowing that even the leading American periodicals stoop to using such low and degrading *modus operandi*.

III.

The outside world knows that newspapers and magazines are maintained in America for advancing the political interests of certain individuals—that railroads and large manufacturing and commercial organisations control a number of publications. But the average man in America or out of it has no idea of the extent to which the commercialisation of the newspaper and periodical has placed him at the utter mercy of the ad-man. Political, immigration, railroad, manufacturing and industrial bureaus, boards of trade and chambers of commerce, individuals seeking personal aggrandizement and desirous of fulfilling ambitions, taint and tincture the news, prejudicing the editorial policy to such a degree that it is almost impossible to put any credence in what is printed even in the newspapers and periodicals of so-called approved and established reputation.

Every writer in America finds that the Advertising Manager of the newspaper or the periodical is the real "boss." It is he who dictates the policy, guides and controls the administration of the Managing Editor. If a firm advertises in the publication, nothing that is likely to injure its interests is allowed to see the light of day. If a reporter writes an article inimical to an advertiser's interests, it is consigned to the wastepaper basket and the reporter is reprimanded for attempting such an unholy task. If a concern is afraid of being given unwelcome notoriety,

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all that is to be done is to telephone to the Advertising Manager, buy a certain amount of space for advertising, and drop a gentle hint that the expense is incurred with the specific purpose of preventing the publication of articles damaging to the commercial organisation.

There are, no doubt, publications in America which are conducted on a strictly ethical basis; but their number is extremely limited. The writer knows of some of the most widely-read periodicals which do not hesitate to print an article containing a reader ad, hidden in the article, because immigration and other commercial bureaus have these contributions written by experts of wide reputation and offer them freely to the publications. Furthermore, social and political organisations and so-called newspaper syndicates hold literateurs in fee, so that they give their exclusive attention to writing articles of a certain type, offering them to the periodicals under their own name and accepting payment for the work from them. This is about the most sly scheme employed in literary work and is engaged in on an extensive scale.

Some of the big business firms have staff-writers who prepare articles in which the advertisement is hidden in such an insidious way as to be likely to escape the attention of editors, who go through them hurriedly. These articles are then sent to the papers and periodicals as free contributions. The impression is given that they are from the pens of regular subscribers. Every attempt is made to deceive the editors in this respect. The articles are written with pen and ink or pencil on cheap paper instead of being typewritten. Here and there words are deliberately misspelled and poor grammatical construction is used. They are gotten up in such a way as to make it appear they are written by literary amateurs and are mailed from small towns far distant from the office of the concern. The heads of these firms stealing their advertising space in this manner are noted for their probity and business ethics. It never occurs to them that, in engineering schemes of this kind, they are literally making thieves of themselves. They would unmercifully punish a man who might sneak into their offices and steal money from them by picking their pockets, yet they make a regular business of slyly pilfering from editors that which represents their business capital, advertising space in their publications and com-

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placently pat themselves on the back and consider that they have done a clever thing, never questioning the ethics of the proceeding, since they can do no business wrong. The writers of these advertisements are paid certain amounts by the firms, the sums being based upon the circulation of the publications in which the space is stolen. Besides this, the editors frequently pay space rates for the contributions, never dreaming that they are actually reimbursing a thief for stealing their property, and thus honorarium represents a bonus to the writer over and above what is received from the firms whose wares they advertise. In the realm of advertising in the United States, the motto appears to the writer to be: "Do"—an Americanism, which means "cheat"—and the exhortation is:—'"Do" the other fellow before he gets a chance to "do" you.'

The genius of the ad-man can be seen in the fact that, in many instances, he is contented merely if the plot of a story is laid in a part of the country which he is advertising, and to which he is attracting immigration, and for this service he is willing to pay the writer of the novel a handsome retainer. The society leaders employ social secretaries and press-agents who make a business of seeing that the names and photographs of their woman patrons are constantly kept before the public eye.

IV.

But it is not only the professional ad-writers who show this propensity to be yellow. The notoriety hunters also adopt plans and employ methods fearfully wonderful in design and audacious in execution. During the early stage of the writer's residence in the States, he was requested by an acquaintance to show him how he tied the turban around his head. The request was gratified. The next day the acquaintance had ten yards of yellow cheesecloth ready and the request was made that the writer should tie the cloth around his head. Then the acquaintance insisted on his obliging him by putting on his own turban and going out for a walk with him. The next day one of the newspapers contained a snapshot of the acquaintance with a half column write-up regarding his life and career and the man gleefully recounted that it was a clever manœuvre on his part to get the *free* "boost" from the newspaper.

A number of Americans have adopted Hindu names, styling themselves "Pandits," "Yogis" and "Swamis." Several of

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them use the turban as their head-dress and a few enterprising ones clothe themselves in long flowing garb, sometimes even wearing *dhotis*. These people profess to teach Hindu religions and philosophies and tell fortunes. A percentage of them, how large it is impossible to say, use these external symbols merely to enable them to live a life of ease, or have a following of credulous ones. Similarly, schools of hypnotism, mysticism and occultism are scattered all over the United States, and are conducted by men and women who profess to be learned in the Hindu branches of these sciences.

Environment such as this has an unwholesome effect upon Orientals bent upon achieving fame or amassing a competence without conscientiously earning it. Not long ago a Turk was to be seen walking the streets of the leading American cities, clad in full Turkish costume. It transpired that, in his native country, the man was constantly in the habit of using European dress, and he was using his native garb just for the sake of advertising. There is, however, no need of finding fault with Easterners who use the fact of their birth or their native costumes to advance their business interests; since Americans who do not have what may be regarded as legitimate claims, are using these devices to decoy their own countrymen. The American has a peculiar genius for "taking" and in this art no other people are his compeers.

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LA FEMME-LIBRE.

By Mr. Pestonji Dorabji Khandalevela, L. C. E.

"Was ist de Hemmels freud' in ihren Armen?"

(What in her arms the joys of heaven to me?)

SUCH is the intoxication due to a woman's charms. No argil so ideal as her skin. "O merveille!" Hers is the winding-sheet of matter through which the soul shines: hers the clay where the fingers of the divine statuary show. Despite this signet it is often asked "Is woman the equal of man?" Paradoxical as it may appear, man asks it oftener than woman. Is it because in this age of the "infinitely little," woman is ever placing herself in innumerable attitudes to pose for snap-shots? Woman judged by man and proclaimed his equal or his inferior is something not very logical, however. To be the judge and party to one's own cause is an evident advantage. But it is wanting in the simplest elements of equity. The like would be the case were woman the judge of man. We may judge from acts, but are we not interested in their appreciation? Do we not deceive ourselves every day in our interpretations of facts of which we are spectators? If we are egotists, we esteem that every act had only personal interest as its motive. If we are virtuous, we need vice to be very palpable for us to admit its reality. And there are no veritable moralists full of indulgence than those who love virtue for its own sake. The just appreciation of others is almost impossible. And woman is necessarily ill-judged by man.

Meanwhile considering the centuries of oppression, of relative atavism weighing her down, and the constant suggestion of inferiority, woman is generally wanting in logic, in perseverance, in modesty, in success, in consistency, and often in good faith. Habits of freedom, and the virtues immediately attendant on them fail her: action, energy, will, endurance, influence. It is frequently in the name of science, that the claims of woman to acquire these virtues are rejected; smallness of size and partial development of brain being invoked in support thereof. The prejudices and prepossessions of past days apart, present-day science concedes to her if not sexual equality, at least an equality not far off, with differences and special aptitudes susceptible of being utilised for the great good of society.

Since 1830 when the St. Simonists and the Fourierists declared her independence and her equality, woman has been much studied by biologists and savants, by anthropologists and physicians. The

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variability in brain weights in biology has shown us that the differences for men and women are less than significant. Panioti, in his researches of crannial differences of the two sex, finds the man better endowed. Lombroso and Ferreiro studying the abnormal woman specially—the criminal and the prostitute—have shown feminine inferiority from the standpoint of sensibility. But the doctrines of criminalists are full of lacunas, and science has no right to be too sure in this domain.

Material force and its manifestations are no longer the sole appanage of the strong sex. For, not to mention the African or the Chinese woman who devote themselves to men's work, we see peasant women working side by side with men in the fields. Before the iron-horse we stand on a footing of equality. More æsthetic was the horse of bone and flesh swept away by contemporary mechanism, on which graceful amazons exposed themselves on occasion to defend their country. The chaste bicycle, as some would call it, has ceased to shock us now that it has become common and is fast becoming a feminine sport. Woman makes a splendid fencer and shot capable of holding her own against insults much better than man whose laborious and multiple occupations leave him little leisure to fence. Both the hands come in for it equally, and she is not behindhand in being ambidextrous. Physical and material equality of the sexes tends then to become a reality.

No comparison is more instructive for whoever wishes to measure the march of civilisation and mark the progress of moral ideas, than that of the social state of woman in the 20th century, with what it was in bygone days. She was far away then from the brilliant queen of to-day lording it over us in salons, speaking out with authority on all questions, political, literary and historic of which she knows little, dabbling in intrigues, directing elections, academic or religious, with her little prejudices. She is a long way off and yet longer the further we look back, from the matron of the Middle Ages asking her husband's permission ere she spoke to the lady of the manor of the 13th century—a stout farm-woman, to the Roman matron spinning wool and corrected for drinking wine, to the Greek wife passing her days in the gyneceum surrounded by babbling slaves, to the oriental wife, a prisoner in the harem. Religion by the fireside, the household gods, sanctified this feminine submission with Manu, Moses and Mahomet. But even here beauty and intelligence soon had their revenge, in the Greek hetaira, like the unrivalled courtesan of Malitus, the influence of certain bayaderes in India the almets of Egypt, the geishas of Japan,

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The rôle played by queens and mistresses had their days in proportion to human needs. The mothers espoused or beloved of great men have had often a veritable social action. Intelligence had now and then its undeniable influence. For successful women were not always of irreproachable beauty or modelling. Thus the Princess d'Evoli of Louis XV's time was one-eyed, the slit of Montespan's mouth reached her ears, Mme. de Maintenon was thin, meagre, yellowish, La Valliere lame, Gabrielle d'Estrees one-armed, Anne de Boleyn six-fingered. During the revolution they played a great part: Olympe de Gouges, Theroigne de Mericourt, Mme. de Stael and Mme. de Condorcet—who shared her husband's literary labours. The gale of enthusiasm and of liberty had fired all brains and women encouraged their husbands to intellectual or bloody battles, helping them to manufacture arms, taking care of the wounded, and leading conscripts to get enrolled. Woman personified as the Goddess of Reason, then as 'Marianne' the Republic reigns in France to-day.

It is a luminous galaxy that of lady savants and scientists from Hypatia of Alexandria to Mary Somerville admired by Humboldt, from Sophie Kovalewski, the equal of Euler and of Lagrange, and yet quite a woman, fond of being made much of and loved, to Ginseppina Catari who occupies to-day the chair of Histology in the Faculty of Medicine at Bologna; from Mary Mitchell, the American astronomer to Klumpke, Doctor of Sciences, entrusted with the heavenly chart in the Observatory of Paris, with one of her sisters a celebrated painter and another a neurologist, the first house-surgeon in the hospitals of Paris, author of remarkable works on hysteria and the nervous system. The literary field boasts of Mme. Dacier, the hellenist and latinist, George Eliot, George Sand, Daniel Stern, Carmen Sylva. For their courage and moral worth figure the mother of the Gracchi, the mothers of Marcus Aurelius, Herry IV, Scheller, Andri Chenier, Goethe, Napoleon, Chateaubriand, Lamartine, Michelet.

The question which faces us is, will the several careers now open to women lessen the glut which already exists in the various professions? Will not the growing plethora lower the salaries, and pay a couple what a single individual gets to-day? It is for sociology to determine the point. True as a mathematical formula nothing escapes its law. The fall in fortunes, and the ever-growing wants of luxury menace marriages already, and with woman, as his competitor, his rival and enemy, the prospect is gloomier still. Before the desperate struggle looming in the horizon, where can the *entente* so necessary to married life find a place? From the standpoint of

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equity female claims are justified, but are not they dangerous? The new school of "La Femme-libre" forgets that it cannot both fight man on his own ground and expect of him civility, tenderness and gallantry. Can she oust him from his college chair and expect the offer of his tram-seat too? She will not appeal to his chivalry, for that is tantamount to confessing her weakness. And yet she must have comforts and concessions, or man is a brute. She is more or less a born tyrant. Look to the enormous pretensions to the monopoly of a man's life she puts forward as a wife! Men and women incline towards each other as naturally as the male and female blossoms of trees are blown together by the fertilising breeze of spring. But her tenacity over the man as a property blinds her to her own faults, her lack of charm, or power to keep, and she flies into a towering rage at her husband's or lover's inconstancy. Those who ordinarily speak of woman being the victims of men, do not seem to have given a thought to the most poignant and torturing dishonour a married woman can inflict by her infidelity. What doubt more torturing than that experienced by the husband of an easy-going wife about her children, to whom he is compelled through lack of proof to give his name and shelter, though morally convinced they are not his. The woman can bring shame into a great race as the man can never do.

Distinguished writers have discussed the question of *feminism* in all its bearings. They see marriage in peril, the family menaced and population arrested in its progress. Nothing tends so to destroy modesty and morals as the publicity and promiscuity of schools of hotels and of travelling, confounding not only the sexes but society itself. To shrink from the curious gaze was to be modest once. To-day the young woman of fashion insists on discarding such scruples, displaying as much common sense as she does common grace in her dress, disguising the natural lines of her form at the milliner's bidding. The jest, the allusion, the story which sullies her mind, and awakes her curiosity does not come from her brother's friends but from her own companions. What completes the loveless deflowering of the maiden soul is the anatomical and pathological curricula of the college.

New morals are springing up and a scientific masculinity created, to be followed up soon perhaps by one organic in the course of evolution. Does woman wish to do without man? Can she do so? Can man himself live isolated even from foreigners, much less from his compatriots who help him by their ideas, or even his enemies more useful still, inasmuch as they criticise him? Is it not contrary to all present-day scientific diffusion, constantly bringing individuals

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together, forcing them to know, to help and to understand one other for the sake of a further life. It is for the future to decide. Meanwhile let our faith in what the poet paints remain firm :—

Un souffle fraternel sortait du lys vermeil,
Comme si ce doux etre ent ete leur pareil,
Comme si de ces fleurs, ayant toutes une ame,
La plus belle s'etait spanonic en femme.

("A fraternal breath wafts from the silver-gilt lily, as if this sweet being had been their fellow, as if from these flowers all having a soul, the most beautiful had been blown into a woman").

The ideal woman, as we know, is the type of fortitude, wisdom, sweetness and light. Let us take care that the gentler and softer instincts are not effaced in her. It renders her a worse curse to the world than man has ever been, she who waded through seas of blood to please the Sejanus and the Orloff.

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ORDER OR ANARCHY ?

By Mr. Kesari Narain Chand, B. A., LL.B.

WHO is it, that has the good of the country at heart, and has the least pretensions to sincerity, that does not feel sick, disgusted and heart-broken, at the recent incidents that have happened, and are still happening in certain parts of our country ? To call them political incidents is a misnomer, for, politics does not mean anarchy. To cause the death of two poor, innocent ladies, to attempt the murder of helpless passengers travelling in railway trains, to endanger the life and security of the entire public, is surely not the outcome of politics, but of inhumanity. The question, to-day, before every right-minded man should be not between this or that form of political opinion, not between Swadeshi and Boycott, nor even between the present form of Government and the Government on colonial lines, but a far more serious question—it is a question between law and order on one side and anarchy and revolution on the other.

How can we shut our eyes to the evil effects that have resulted, and are resulting from these and similar conduct—be it by language or deed—of a section of the Indian people ?. How many sons, who were eagerly pursuing their earnest studies, have been taken away from their parent's care, ousted from the holy and peaceful shrine of their *Alma Mater*, placed without sufficient means to guide their judgment, in the whirlpool of revolutionary ideas, to face the critical dangers consequent upon the pursuit of such ideas, and in short, to mar their useful career, which otherwise would have been of service not only to them and to their parents, but to the country at large ? What amount of disturbance in public tranquillity, in peaceful homes and cottages, the inhabitants of which were marching on their own line of progress, advancing smoothly and steadily, now gaining this point, and now reaching the goal ? How very unfortunate it is that just at the time when people were beginning to realize the importance of industrial improvement, when scholarships for scientific researches, tenable in foreign countries, were established by the State as well as by public enterprize—when some industrial houses, firms and mills and hand-loom factories were being opened in different parts by the real well-wishers of the country, when some well-intentioned State officers had taken up in hand and, avowedly by language and act, were giving a substantial help to the cause of not only

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Sugar Industry, but all other industries, by enquiring into the modes and ways of improving them and starting institutes where instructions in those industries could be imparted, there should have come about all this trouble. Unfortunate, indeed, that, at such a time, this political malady should have made its appearance, in our midst.

Under the present state of things, who is it that is not a sufferer? The situation is simply sad. The parent is sick of his child, the child is ruining his career and marring his future prospects, the teacher is anxious lest his institution should suffer, the trader, the landholder, the professional man, all equally fear insecurity and the effect of disorder. The honest politician whose task, before this, was smooth, has to work, if he at all ventures to work, under great difficulties; and the same is the case with a true reformer, for, what reform is possible, when the mind of the people is disturbed, the public attention distracted. The public money, which could be utilized for beneficial purposes, is unavoidably and rightly spent on the trial of anarchists, for it is equally in the interests of both the State and the people that anarchism should be made to disappear. The public attention and energy are also unavoidably misdirected and wasted, which could be more usefully employed in working out some schemes of reform.

This was a time when we had at our helm, admittedly, a liberty-loving, and sympathetic Secretary of State, and a Liberal Government, ready at least to give ear to representations and to accede to them, so far as the exigencies of State would allow. This was a time when the tide of industrial awakening had begun and from all sides, be it from those who are in authority, or from the people themselves, a ready hand was offered whenever demanded. This was a time, in short, which, if properly utilized, would bring to us most of the privileges for which we aspired, and would make the country inwardly strong and prosperous. What Shakespeare said about individuals is equally true about a nation or about a people taken collectively,

> There is a tide in the affairs of men,
> Which taken at the flood, leads on to Fortune.
> Omitted all the voyage of their life,
> Is bound in shallows and in miseries.

What is the duty of every good citizen, at the present juncture —to let the country and its people suffer or to try his level best to stamp out this latest form of political malady in the Indian public life. Every good citizen must wish that the State in which he lives, shall be peaceful, and happy, and not the constant victim of disorder and

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anarchy. It is in the interest of the people that peace should be secured, for, then alone any steady progress or real advancement is possible. It is really strange that anarchism should spring on the Indian soil where the climate was always fatal to its growth. It comes unnaturally to the Indian soil, and must be struck at its root, in the interest of the country—for, the country where anarchism and nihilism prevail, is a cursed country and can never be happy. What country and its people can be happy, where life and property of the people become insecure? The very spirit of anarchism must be nipped in the bud.

I appeal to all well-wishers of the country in the name of the country and its people, whose welfare they allege to hold so dear to their heart—in the name of national progress and advancement that cannot co-exist with disturbance and disorder—in the name of the Indian civilization which hates anarchism and violence and of which people are justly so proud—in the name of humanity itself that abhors innocent bloodshed and brutal conduct, to extirpate the spirit of anarchism from our midst, to sink our political differences for the time being, to meet this common enemy, enemy alike of the Moderates and of the Radicals, to overthrow it by a united effort, so that the path of Indian progress may be smooth, and the goal of advancement, easy of approach.

———:o:o:o:———

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SIR T. MUTHUSWAMI AYAR, K.C.I.E. : A STUDY.

By Raja Prithwipal Singh.

EVEN at this fallen stage and amidst so many overwhelming difficulties, India is not backward in achieving that glory which singled her out very distinctly from the rest of the world in by-gone ages. Our ancient annals illumine us with the inspiring narratives of our forefathers', who have left behind them everlasting landmarks on the pages of the world's history for the guidance of posterity. Like every other nation India too had its rise and fall. But to recoup the most unfortunate deterioration the India of to-day is by no means found wanting in perseverance, and ere long we may expect the revival of the golden era that shall see us in the forefront of the civilized world. To some, this bold prediction may appear like a mere vision, but it is not so, as we see from time to time the visible signs of awakening around us. Great men now come—though not in numbers—and go, making room for others after they have played their part in the drama of their country. And of such distinguished dramatists the subject of this paper is NULLI SECONDUS.

To sketch the career of a remarkable Indian :—It was in the village of Vichuvadi in the Tanjore district in the year 1832 that Venkat Narain Sastri, a respectable but poor man of meagre circumstances, was blessed with a son who was named Muthuswami Ayar. By the premature demise of Venkat Narain Sastri, the ordeal of bringing up the young Muthuswami and his brother fell to the helpless widowed mother of the boys, who did what she could for them. Vichuvadi later on proved to be rather an expensive living so Mrs. Sastri removed to Truvarur, with her sons, along with the small fortune that she had then. At Truvarur both the brothers received rudimentary education in Tamil, but could not prosecute their studies further owing to their mother being reduced to more straitened circumstances. On account of this financial difficulty Muthuswami, though quite a boy, was forced to be in quest of some occupation to enable him to maintain his afflicted mother ; and owing to the dire distress of the family he had no alternative but to enter a career in life immediately, which he did by becoming an assistant to a village accountant and had to be contented with his humble situation on a salary of only Re. 1 per mensem. But alas ! 'Misfortunes never come singly' ; because in the meanwhile the sudden death of Muthuswami's mother —for whose sake he had to make such a penance—came like a bolt

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from the blue on him and he had to mourn the irreparable loss he sustained so unawares.

His trial of life lasted till 1846; when luckily for him he attracted the attention of Muthuswami Naikan, the Tehsildar of Truvarur, who being struck with the keen intelligence and industry of the orphan, extended his generous support to him; after which young Muthuswami threw away the appointment of the village accountant and remained with his benefactor. During his stay with the tehsildar on various occasions the young man gave him more than sufficient proofs of his enviable genius, and one day it so happened that the tehsildar received a report of breach in an adjoining river belt, and being anxious to obtain full particulars, sent for one of his clerks in the office, but none being found the promising Muthuswami boldly volunteered his services. The Tehsildar had no alternative but to gratefully accept the services of his *protege*, and so he handed over the report to him with which Muthuswami instantly hurried to the scene; and ascertaining the dimensions of the breach and finding out whence the materials for repairs could be had, returned home and submitted a report to the Tehsildar for orders. The Tehsildar owing to the urgency of the occasion signed and sent it to his office for compliance. In the meanwhile the head clerk of the office turned up and after going through the file not only corroborated the accurateness of Muthuswami's statement, but emphatically brought to notice the fact of his having exhibited marvellous intelligence in the preparation of his report to the Tehsildar. This incident endeared the deserving Muthuswami to the Tehsildar who was simply charmed with his intelligence, and began to entertain great hopes for him in the future.

But this was not all. On another occasion there was a parallel incident when Muthuswami displayed his energy and keen-wittedness. This time a mirasidar went to the Tehsildar and wanted to know his arrears of rent. The mirasidar owned lands in twenty different villages which lay scattered in the taluq and it was, therefore, no easy matter to furnish him with the information then and there. The Tehsildar looked around and found Muthuswami standing close by him. He instantly asked him to give the required information. Muthuswami immediately went and after consulting all the necessary records furnished the Tehsildar with the desired particulars to his complete satisfaction and who thereby became fully convinced of Muthswamy's high qualifications.

The ambitious young man, however, with all the favours of the Tehsildar who treated him like his own son, was not satisfied with his

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situation. He had an unquenchable thirst for learning and was eager to place himself prominently in the republic of letters—the noble ambition which in process of time was at last realized. He used to frequent the Truvarur primary school, and his repeated visits to the institution enabled him to pick up the alphabets, but unfortunately he was not in a position to prosecute his studies systematically, as he very much wished to do.

The Tehsildar on coming to know Muthuswami's ambitions, began to teach him along with his nephew. After they had learnt a little, the Tehsildar gave them a week's preparatory leave to enable them to go through their lessons carefully for being examined. On examining them the Tehsildar was agreeably surprised to find Muthuswami surpass his nephew. At this he determined to give him high education and with this purpose put him in charge of his brother at Negapatam, where Muthuswami stayed for eighteen months and gave further proof of his ability. After this he was sent to Madras under the guardianship of another eminent Indian, Raja Sir T. Madhava Rao, K.C.S.I., where he surpassed all his schoolmates in learning and general proficiency and won several prizes by proving himself very efficient in mathematics, spherical trigonometry and astronomy. In 1854 the Council of Education offered a prize of Rs. 500 for the best essay written in English on the subject of "National Vices and Means to Rectify them." Several brilliant graduates and other able gentlemen competed for the prize, for which Muthuswami was one of the competitors. The result was that Muthuswami not only bore away the palm undisputed, but the essay written by him was considered such a nice piece of literary composition that he was gazetted as "being fit for any Government service."

Mr. Powell, whose privilege it was to turn out men like Raja Sir T. Madhava Rao and good many others, wanted his promising pupil to go to England to give a finishing touch to his education and also to compete for the Indian Civil Service Examination; but being a married man and owing to certain other considerations, Muthuswami could not avail himself of the offer. After leaving college he served for sometime as a tutor on Rs. 60 per mensem and then became a record-keeper in the Deputy Commissioner's Office at Tanjore, which appointment he filled till 1852 when Sir Alexander Arbuthnot was pleased to take him as a Deputy Inspector of Schools on Rs. 150 per mensem.

Shortly after, Muthuswami's lucky star which was in the ascendant rose to the very zenith, for the Madras Government instituted in 1853 "Pleaders' Test" Examination, and it was notified that the

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successful candidates would be entitled to practise in Sadar and Muffasil Courts of the Presidency. The examination was held in 1856 and Kumbakonam was one of the centres at which the examination was conducted by Mr. J. T. Beauchamp, the Civil Judge of the place. To write a judgment in a case taken from the old records of the court was a portion of the test of that examination. The case put at the Kumbakonam centre was taken from the old court records decided by Mr. Beauchamp. The case was pertaining to an agreement between two heirs as to the division of property. The parties, however, subsequently quarrelled and went to court; the question at issue being whether any agreement between the parties contrary to the provisions of the Hindu law was binding on them. The appellate court having reversed the judgment of the original court there was indeed great scope for legal ingenuity. Muthuswami Ayar wrote in his judgment that the agreement, even if contrary to the terms of the Hindu law, would be binding on the parties—the decision which tallied exactly with Mr. Beauchamp's. When the results were declared, Muthuswami topped the list of successful candidates and shortly after Mr. Beauchamp appointed him Munsif of Tranquebar.

Muthuswami proved a very successful officer, but shortly he had to give up this department and in 1859 was appointed a Deputy Collector of Tanjore, the district to which he originally belonged and in this situation he discharged his onerous duties with marked ability. In 1862 he became Magistrate, first of Arcot and then of Tanjore. At the time he went to Tanjore as Magistrate, a judicial officer was required for the Mangalore Court; so to fill in the vacancy, he was made a Sub-Judge of South Canara in 1865. Two years later he became a Presidency Magistrate of Madras and on the death of Mr. Maskell, was confirmed in that appointment. Whilst a Presidency Magistrate, he wisely followed the advice of Mr. Holloway and saved some time to read up the principles of jurisprudence. Not only this, but he mastered sufficient German to enable him to study tough Teutonic treatises on the subject. Above all his sense of duty was unimpeachable. He did his duty without the least fear or favour. At the time he was working as a Presidency Magistrate, a poor Indian was thrashed by a European Judge of the Madras High Court for alleged trespass into his compound. The man though poor had the courage to apply for summons against the Judge for assault. Muthuswami summoned the Honourable Judge to appear before him and, in the result, fined him Rs. 3. In spite of the heavy work he had to get through, Muthuswami found

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time to study for the B. L. Examination which he passed in 1869 in the first class after which he was made a Judge of the Court of Small Causes for the good services that he rendered in his magisterial capacity. On the same occasion, Sir Bhashyam Iyengar was likewise placed in the first class, with special mention—and it is, we believe, a fact that in the history of the Madras University a first class, at this examination, has been obtained so far by less than a dozen students.

Shortly after, Lord Hobart—the then Governor of Madras—was so much pleased with his ability that to mark his appreciation he appointed Muthuswami as a District Judge which post he had to give up ere long, owing to objection in certain quarters. In 1877 Muthuswami was invited to attend the Imperial Assemblage at Delhi and was presented with a Coronation medal.

The year following was a turning point in his life, for in 1878 he was not only decorated with a C. I. E., in recognition of his valuable services rendered to the Government in different capacities, but was raised to the Bench of the Madras High Court, which he occupied for over 15 years. He was thus the first Indian Judge of the Madras High Court.

Muthuswami had all the attributes of a model judge. He was very calm, cool, dispassionate, industrious, systematic, and had an excellent memory. His decisions take rank with those of the best English Judges. His European colleagues rightly regarded him as a great authority on the principles of law. His judgments were long and exhaustive and dissents from his opinion were quite rare. In 1893, he acted as Chief Justice for 3 months—the highest position which can be occupied by an Indian in the judicial department—and soon after this he got a higher step in the order of the Indian Empire and became a K. C. I. E., with the insignia of which he was invested by Lord Lansdowne on the occasion of his visit to Madras.

As Judge, he had very little time to attend to other duties, but he always took very great interest in University affairs. He was a Fellow of the Madras University and member of the Faculty of Arts. He was also President of the Commission which was appointed to report upon the proposed legislation with regard to marriage in Malabar, and the exhaustive report he wrote out is accepted as the most authoritative work on Malabar marriage customs and their legal relations.

But alas! the heavy and taxing duties of a conscientious judge told immensely on Muthuswami's nerves and in 1895 he was down with dropsy. The *Pioneer* of the 30th January, 1895, in its leading article,

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which was an appreciative obituary of Sir Muthuswami, wrote as follows:—"No better proof could be adduced of the high regard in which he was held than the fact that as soon as it was known that he was dangerously ill, all his colleagues on the bench, as well as the highest officials in Madras, repeatedly called at his house to make enquiries as to the state of his health." But his health had been shattered by reason of his strenuous work and he succumbed to the attack in January, 1895. His death evoked remarkably unanimous appreciation of his work and worth from all quarters in India. Public meetings were convened to give expression to the popular sorrow. A fund was raised to perp tuate his name and work and a statue was erected to his memory in the Madras High Court. Such was Muthuswami Ayer—the poor boy, who from the humblest ranks rose to one of the highest positions open to his countrymen. His career is full of inspiration and I have briefly sketched it in the hope that a perusal of it will act as a stimulus to the rising generation of educated Indians.

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ENGLISH PROSE LITERATURE: A BRIEF SURVEY.

By Mr. Dhirendra Kumar Mukerji, M.A., B.L.

THE general fact about a literature which presses upon our notice in our attempt to trace the history of its growth and development, is that the earliest ideas and sentiments of a people are embodied in the poetic form of literature. We find that the type of literature, corresponding to our idea of prose, is a comparatively late growth, which does not appear till a certain interval has elapsed and poetry already appeared.

In the English literature, likewise, a survey of its genesis and history takes us back to the latter half of the 7th century A. D., when we find Caedmon, singing the song of the creation in genuine though immature poetic accents. The very earliest trace of pure Saxon literature is to be found in the *Lay of Beowulf*, which, as its name suggests, is an epic poem of the 6th century. Coming down the course of its history, we reach the name of Layamon, the author of a poetic legendary history of Britain, called *Brut d' Aughterre*, a narrative poem modelled on a similar work by a French poet, Wace, and composed in the middle of the 12th century. Robert of Gloucestor, author of the *Rhyming Chronicle* and Robert Langlande, the people's poet, are two other important names, connected with its early poetry, which must be passed over before anything like English prose may be said to be properly formed.

The earliest writer of English prose is, by an almost universal consent of literary historiographers, Sir John Mandeville, who, after having spent thirty-four years in travelling in eastern countries, returned to England, and published a narrative of his travels in 1356, which is the oldest book in English prose. The style, as must be naturally expected from its antique character, is highly inflected and in an orthography altogether different from that of modern English. The thought and vocabulary are remarkably poor, and the ideas appear ludicrously simple and unadorned to a modern cultivated literary taste. But, nevertheless, the work, though poor in intrinsic merits, is of immense historic importance, as being the earliest monument of what is now a conquering tongue of the face of the earth.

Chaucer, although he is justly considered as the first English poet, was also a prosaist in one important aspect of his many-sided genius. Of the 29 tales, composing the whole lot of what is so

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famous under the name of *Canterbury Tales*, two, *viz.*, the Parson's and Melibens's tales are in prose; and here also the author did not fail to impress the mark of his strong originality.

Sir Philip Sidney was another of the writers who moulded the English tongue to its present form, and by birth as well as by learning was a prominent personage of Elizabethan England. It has been a curious fact with him that the work by which he is best known, *viz.*, his *Arcadia*, the favourite light reading of the Elizabethan court ladies, has less intrinsic merits than his great work, the *Essay on Poesie*, a genuine philosophical discourse written in a tone of thoughtful sincerity, and couched in a vigorous, forcible style of composition. The indispensable ingredients of prose, *viz.*, the elements of logic and reason seem to have been brought into requisition, and there appear a greater proportion and mixture of them than have before been noticed.

The line struck out by Sidney was successfully followed by his more illustrious successor in the field of letters, Richard Hooker, whose *Ecclesiastical Polity* is a monument of clear, cogent logic and reasoning in a style free from verbal conceits and cumbrous antitheses.

Francis Bacon worked in the same field and with still greater success. He was one of those gigantic and forcible minds that influenced both the thought and style of English literature. One of the foremost men of his time, he was the first to raise a voice of protest against the subordination to the vicious scholastic methods then in vogue. Though not himself an original thinker of the first order or a philosopher in the proper sense, he was bold enough to take the initiative and to expose the fallacy and barrenness of Aristotelian logic till then considered invincible. He spent up the rich veins of Inductive Logic, and established its superiority over Deductive in point of practical utility, and threw out suggestions of incalculable value to physical science. His capacious and versatile intellect embraced all the multifarious learning of the time from Alchemy to Theology, each branch of which received some share of his thought and reflection. The style in which he wrote is exceedingly rich in poetical imagery and clear, convincing logic, although sometimes the united forces of both afforded shelter to what appear to be hardly tenable. His *Essays* were written in a terse and vigorous style, mainly on earthly and practical themes, and offered specimens of extreme solidarity of style combined with penetration of thought.

A form of style suited to the expression of matters relating to law and the state was ushered in by Sir John Fortescque who, in his

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book on the *Governance of England* sketched out the outlines of constitutional monarchy, the peculiar form of Government in England, and developed a style, which was subsequently perfected by Coke, Lyttleton and their more modern successors.

The Baconian era was succeeded by the rise of theological literature, which mainfested itself first in Joseph Hall, Bishop of Norwich, "the English Seneca," and received its perfection and highest development at the hands of Jeremy Taylor, who has been justly called "the Shakspeare of Divines." His writings are in a style of extremely sonorous prose, enriched with the most varied poetical imagery and pervaded by the most splendid spirit of eloquence. His works breathe a spirit of toleration and are pregnant with moral and ethical teachings of permanent value. In fact, he is considered as one of the most powerful writers of English prose, and the creator of a form of prose-style, which is more poetry than prose, and the leader of a few select imitators—Milton, Sir Thomas Browne and De Quincey.

Sir Thomas Browne, although his style has numerous points of resemblence to Jeremy Taylor's, dealt with subjects which have little direct connection with Theology. He wrote chiefly on antiquarian and forsaken subjects in a strain of deep reflection, sometimes inclining towards the melancholy side, and with an intermixture of classical lore, introduced in quotations interspersed throughout the whole body of his writing. *Religio Medici* is the most well-known and famous of all his works.

Milton was also a powerful writer of prose, although his fame chiefly rests on his immortal epic; and *Areopagitica*, the most important of his works and the one sure to hold its place through all ages on account of the subject with which it deals, *viz*, freedom for the expression of thought, (his other prose tracts being more or less ephemeral productions based on matters of passing interest and called forth by the heat of the controversies raging at the time) contains passages not inferior in force and splendour and rhetoric to the writing of Jeremy Taylor and Browne.

The form of writing understood by what is called an "Essay" first arose in France (the word itself is of French origin) with Montaigue, and was introduced into England by Bacon, and was subsequently taken up by a host of writers, hence called "Essayists," among whom one of the earliest and best noted is Abraham Cowley, whose essays were written chiefly on philosophical and moral subjects and in a dry enough logical form, very different from the plasticity and splendour of the style of his predecessors, Milton and Jeremy Taylor.

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Sir William Temple, Addison and Steele were all essayists, of whom the second was more illustrious than the rest. His style has a grace and a charm that are peculiar, and a humour that is altogether free from its caustic and biting nature, and unites itself with an underlying moral purpose.

Swift, the contemporary of Addison, had a touch of genius of the quite opposite kind, which found its gratification in savage caricature and gross exaggeration to the extent of reducing Man himself to the detestable and abominable picture of the Yahoo. He was the first and perhaps the fiercest satirist in English literature, and wrote in a style which very well answered his purpose, *viz.*, a simple direct forcible utterance which struck deep into the kernel of the soul.

With the help of a similar machinery but with a far different and nobler purpose wrote John Bunyan, an earnest Puritan lay-preacher, giving free vent to the pent-up feelings of his strong religious heart and produced admirable effect on the thought of his countrymen. The *Pilgrim's Progress*, which was thrown into a simple enough allegorical form and written in an almost pure Anglo- Saxon phraseology, breathed throughout a spirit of deep earnestness which was exceedingly well suited to the form of thought prevalent at the time.

Modern prose, *i. e.*, English prose in the form in which it exists at present, was inaugurated by Dryden, whose *Essay on Dramatic Poetry* and other critical essays held out the model for clear, concise and accurate expression. The theological literature was further enriched at about this time by Tillotson, Barrow and Robert South, who were all of them possessed of high reasoning power and the logical faculty of disquisition and discourse, but wanting in the splendour and rhetoric of Taylor.

The middle of the 17th century was marked by the rise of a new style of composition in conformity with a new branch of literature, *viz.*, works of fiction or novels. Defoe's *Robinson Crusoe*, which is, at best, a tale of incident and adventure was the first to mark the rise of novels and is, in that respect, an epoch-making production. The first character-novelist was Richardson; and Fielding, Smollett and Sterne were his worthy successors. Oliver Goldsmith was also a novelist and wrote in a style in which grace and elegance were strikingly prominent. Dickens and Thackeray are the modern novelists, who have greatly enriched the literature by their elaborately-constructed novels of modern life. This branch of literature was destined to secure the patronage of the public, and the rapid and steady progress it has recorded within the last few decades is hardly anything less than phenomenal.

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The oratorical style of rhetoric was exhibited by Pitt, and perfected by Burke and Sheridan. Of these, Burke is by far the most mighty genius. To his rhetorical powers, he joined a philosophical grasp of principles and a close observation of human nature. Everywhere the staunch defender of the weak and oppressed party, and the strong upholder of justice against the outrage of power, Burke influenced contemporary thought to such a degree as to make all feeble imitation more than ridiculous. The historical literature in English which began with Sir Walter Raleigh, the unhappy historian of the world, received in the hands of Hume, a definite shape and structure, which were developed by Robertson and Gibbon, till it has made its way down to modern times through Hallam, Alison, Mill and Macaulay, who have all more or less contributed towards its polish and perfection.

Much has been done in the province of philosophy, æsthetics and literary criticism by writers like Carlyle, De Quincey and Macaulay. Coleridge too may be mentioned with special honour in this connection as having rendered incalculable service to English literature by attempting to familiarize German thought and transcendental philosophy in England, and thus having changed the tone of thought and criticism ever since. Carlyle took up Coleridge's task and completed what had been left unfinished by that irregular and enervated genius, and he has done more towards Germanizing the English literature than anybody before or after him. Carlyle also fought with his pen against the Mammonism then rampant in the land, and the fierce commercial spirit was for a time checked, and men's minds turned to the wonders revealed by explorations of German lore.

The scientific and philosophical literature is a special feature of the Victorian era. The physical sciences in all their diversity have each appropriated to themselves a style and nomenclature suited to their own respective requirements. It is impossible not to remember in this connection the names of Darwin, Huxley, Wallace and Herbert Spencer, the last mentioned author, lately dead, being decidedly one of the most powerful and comprehensive minds of the present age or perhaps of all ages.

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VIEWS AND REVIEWS.

(a)—The History of Modern Europe and its Study.

By An "Indian Nationalist."

Lectures on Modern History. By Lord Acton. (Macmillan and Co., Limited, London.)

THE first volume of Lord Acton's writings is before us. It consists of lectures which Lord Acton delivered "in his ordinary course as professor in the academical years 1899-1900 and 1900-1901" on modern history, and a discourse on "The Study of History" delivered in 1895. The lectures, as they are presented to the reader in this volume, are necessarily to some extent fragmentary and lacking in "architectural" finish, and it is impossible to impart to the printed page the vivacity, the impressiveness, the magnetism and the glow of the spoken word. Yet, imperfect as they are in these respects, nobody can rise from a perusal of these lectures without being strongly impressed by the wisdom, the "historical-mindedness" and the profound moral earnestness of the author. He was an ideal student and teacher of history for he combined the deepest intensity of connection with the fullest power of discerning and judging correctly. Even in the best minds we do not often come across such a harmonious union of Intellect and Emotion, and yet such a union is absolutely necessary for the study and exposition of history, if history is not to become a dry-as-dust narrative of mere events, but is to exercise a genuine and living influence over the hearts of men. As is well said by the writers of the Introduction to the volume before us, History to Lord Acton "was the master of political wisdom, not a pursuit but a passion, not a mere instrument but a holy calling, not Clio so much as Rhadamanthus, the avenger of innocent blood," and "no hearer, however intelligent, no student, however anti-sentimental, could fail to find in Acton's austere judgments, in the dignity of his language, in the tones of his voice, a warning against any treatment of History that was mean or utilitarian and any view of human nature that demands of us less than 'may become a man.'" How fully Lord Acton realised the value and dignity of history will be apparent to our readers from the passages which we are quoting below. The first of these is taken from his letter to the contributors of the *Cambridge Modern History*, and the rest from his inaugural

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lecture on "The Study of History," a lecture which deservedly occupies the place of honour in this volume.

The recent past contains the key to the present time. All forms of thought that influence it come before us in their turn; we have to describe the ruling currents, to interpret the sovereign forces that still govern and divide the world. By Universal History I understand that which is distinct from the combined history of all countries, which is not a rope of sand but a continuous development, not a burden on the memory but an illumination of the soul. It moves in a succession to which the nations are subsidiary. Their story will be told, not for their own sake, but in reference and subordination to a higher series, according to the time and the degree in which they contribute to the common fortunes of mankind.

* * * * * * * *

History, says Froude, does teach that right and wrong are real distinctions. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. And if there are moments when we may resist the teaching of Froude, we have seldom the chance of resisting when he is supported by Mr. Goldwin Smith: "A sound historical morality will sanction strong measures in evil times; selfish ambition, treachery, murder, perjury, it will never sanction in the worst of times, for these are things that make time evil. Justice has been justice, mercy has been mercy, honour has been honour, good faith has been good faith, truthfulness has been truthfulness from the beginning.

* * * * * * * *

Whatever a man's notions of these later centuries are, such, in the main, the man himself will be. Under the name of history they cover the articles of his philosophic, his religious, and his political creed. They give his measure; they denote his character: and, as praise is the shipwreck of historians, his preferences betray him more than his aversions. Modern History touches us so nearly, it is so deep a question of life and death, that we are bound to find our own way through it, and to owe our insight to ourselves. The historians of former ages, unapproachable for us in knowledge and in talent, cannot be our limit. We have the power to be more rigidly impersonal, disinterested and just than they; and to learn from undisguised and genuine records to look with remorse upon the past, and to the future with assured hope of better things; bearing this in mind, that if we lower our standard in history, we can not uphold it in Church or State.

How many teachers and students of History in our numerous schools and colleges possess even the faintest notion of the usefulness and worth of their studies? Not one in a hundred, perhaps not one in a thousand. And yet this most interesting and humanising of subjects can be made the instrument of much that is good and beneficial. The study of History, if rightly pursued in our colleges, can not only impart culture to our young men; it can also discipline their intellect and cultivate their emotions. It can make them nobler men and better and wiser citizens. They will realize that the study of history is a necessity, because history verifies the past, makes the men and women of old times live and move, and enables us to

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form noble ideals and to draw useful lessons for our guidance by rightly appreciating their motives and actions. It will enable them to understand the meaning of the "connective tissue of civilization," and to see that their own civilization is not "a set of detached dots, but a line of colour, surely enhancing shade by shade." But so long as the present system prevails, all that we have said must remain a pious but unrealized hope.

As we have said, this volume of Lord Acton's lectures deals with Modern History. But what is Modern History? What is the peculiar importance of this epoch and what are its ruling ideas? In what way do they affect our life and conduct? It is thus that our author defines Modern History :—

For our present purpose then, I describe as Modern History that which begins four hundred years ago, which is marked off by an evident and intelligible line from the time immediately preceding, and displays in its course specific and distinctive characteristics of its own. The modern age does not proceed from the medieval by normal succession, with outward tokens of legitimate descent. Unheralded it founded a new order of things, under a law of innovation, sapping the ancient reign of continuity. In those days Columbus subverted the notions of the world, and reversed the conditions of production, wealth and power; in those days Machiavelli released governments from the restraint of Law; Erasmus diverted the current of ancient learning from profane into Christian channels; Luther broke the chain of authority and tradition at the strongest link; and Copernicus erected an invincible power that set for ever the mark of progress upon the time that was to come. There is the same unbound originality and disregard for inherited sanctions in the rare philosophers as in the discovery of Divine Right, and the intruding Imperialism of Rome. The like effects are visible everywhere, and one generation beheld them all. It was an awakening of new life; the world revolved in a different orbit, determined by influences unknown before. After many ages persuaded of the headlong decline and impending dissolution of society, and governed by usage and will of masters who were in their graves, the sixteenth century went forth armed for untried experience, and ready to watch with hopefulness a prospect of incalculable change.

And this epoch rather than any other was chosen by Lord Acton because it is an epoch which gave birth to ideas and produced movements which are still wielding a mighty influence in the world. It was the re-birth of the Western World; an age when the intellect of Europe broke the shackles of Medievalism and went forth to do battle with the tyranny and superstition of the Dark Ages. A narrative of these events should come home to us Indians with all the greater force because we are undergoing the same experience. In the Europe of the Sixteenth century as in India of the Nineteenth "the law of stability was overcome by the power of ideas, constantly varied and rapidly renewed, ideas that give life and motion, that take wing and traverse seas and frontiers, making it futile to pursue the consecutive

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order of events in the seclusion of a separate nationality." This is what distinguishes the two ages of European history from one another, the age of stability from the age of progress, and the age of contentment from the age of "divine discontent."

Without inquiring, says Lord Acton, how far Sarasa or Butler, Kant or Vinet, is right as to the infallible voice of God in man, we may easily agree in this, that where absolutism reigned, by irresistible arms, consecrated possessions, auxiliary churches, and inhuman laws, it reigns no more; that commerce having risen against land, labour against wealth, the State against the forces dominant in society, the division of power against the State, the thought of individuals against the practice of ages, neither authorities nor minorities, nor majorities can command implicit obedience; and, where there has been long and arduous experience, a rampart of tried conviction and accumulated knowledge, where there is a fair level of general morality, education, courage, and self-restraint, there, if there only, a society may be found that exhibits the condition of life towards which, by elimination of failures, the world has been moving through the allotted space. You will know it by outward signs: Representation, the extinction of slavery, the reign of opinion, and the like; better still by less apparent evidences: the security of the weaker groups and the liberty of conscience, which, effectually secured, secures the rest.

The Modern History of Europe, as we all know, begins with the Renaissance, an intellectual movement at once liberal and secular, which was created by the clash of the mediæval with the Greek mind, and which resulted in the triumph of the latter. The Reformation was not the direct result of the Renaissance, in fact many of Luther's opponents like Erasmus and more were Humanists. But it was the Renaissance which made the success of the Reformation possible, by freeing the minds of men from the fetters of the past and teaching them to think for themselves. It was the Renaissance which made the people of Europe realise the worth and dignity of their own manhood against the tyranny and the enormities of the mediæval system of a Universal Church and a Universal Empire, which had kept enchained not only the body but the soul of man for a thousand years, and had done its best to crush out all that was healthy, virile and life-giving out of it. The Reformation, in fact, was the religious counterpart of the Renaissance, and how deep and strong the influence of these movements on the mind of Europe was, may be judged from the fact that even the Jesuits when they went forth as the most potent agents of the Counter Reformation, to reconquer the European world for the Roman Church, paid homage to the spirit of their age by the great and successful efforts which they made, not to suppress, but to train the intellect of their pupils.

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After the Renaissance and the Reformation came the struggle of the Netherlands against Spain. It was primarily a struggle for religious freedom, but it ended in the political independence of the Dutch. The English Revolution also began in religious Dissent but ended in the establishment of the Constitutional monarchy in 1688. The same age saw the establishment of absolute but secular Government in France under Richelieu. "The State, I am the State," Louis XIV is reported to have said. But when Russia and Prussia rose to power under Peter and Frederick, we find that this conception of absolute monarchy has given way to another and a healthier sentiment. Both of them were as absolute as Louis had been, but they regarded themselves not as the State, but as the servants of the State. This conception of the State as something different from and higher than the monarch was a distinct advance in the right direction. But the ideas of the Renaissance, the Reformation, and the Dutch and English Revolutions, which had been slowly and painfully evolved during this long and protracted struggle of more than two centuries, were moulded into their final form across the Atlantic. 1776 like 1688 and 1789 is a landmark in European history, and it was by the French army officers, sent to help the Americans against the British, that Revolutionary ideas were transplanted into France. The present volume closes with the American Revolution.

"The things that actually happened," says Ruskin, "were of small consequence—the thoughts that were developed were of infinite consequence." What then are the thoughts which were developed during this period of storm and stress? They are two, the idea of Liberty, and the idea of Secularity. Acton calls the history of Liberty the marrow of modern history. It is in fact the root-idea that lies at the bottom of all progress, intellectual, religious and political. The ability to think for ourselves and to give expression to our thoughts in word and deed; the liberty to worship God in our own way or even not to worship him; the realisation of the idea of the Government *by* the people in place of the Government *for* the people; these are some of the priceless treasures which Western Europe has acquired during the last four hundred years. Let us listen to Lord Acton as he defines the genesis of the idea of Liberty:—

Yet the most profound and penetrating of the causes that have transformed society is a medieval inheritance. It was late in the thirteenth century that the psychology of Conscience was closely studied for the first time, and men began to speak of it as the audible voice of God, that never misleads or fails, and that ought to be obeyed always, whether enlightened or

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darkened, right or wrong. The notion was restrained, on its appearance, by the practice of regarding opposition to Church power as equivalent to specific heresy, which depressed the secret monitor below the public and visible authority. With the decline of coercion the claim of conscience rose, and the ground abandoned by the inquisitor was gained by the individual. There was less reason then for men to be cast of the same type; there was a more vigorous growth of independent character and a conscious control over its formation. The knowledge of good and evil was not an exclusive and sublime prerogative assigned to states, or nations, or majorities. When it had been defined and recognised as something divine in human natnre, its action was to limit power by causing the sovereign voice within to be heard above the expressed will and settled custom of surrounding men. By that hypothesis, the soul became more sacred than the state, because it receives light from above, as well as because its concerns are eternal, and out of all proportion with the common interests of Government. That is the root from which liberty of Conscience was developed, and all other liberty needed to confine the sphere of power, in order that it may not challenge the supremacy of that which is highest and best in man.

There is nothing in fact on which Lord Acton lays more stress than on Liberty being the "ruling passion" of Modern History. "But we have no thread," says he, "through the enormous intricacy and complexity of modern politics except the idea of progress towards more perfect and assured freedom, and the divine right of free men." We should be thankful to English education for having made this quickening idea of liberty, the basis of New Thought in India.

The other, and almost equally powerful and beneficient idea of Modern History, though Lord Acton does not lay so much stress upon it, is the idea of Secularity. To the European during the Middle Ages, as to millions in India to-day, religion was all in all. It did not only influence his whole life, it simply dominated it. Science, Literature, Art, Morality and Politics, over all these the sway of religion was unquestioned. And yet to-day any European who would take his astronomy or biology or politics out of the Bible would be reckoned a fool. The fervour which sent the whole of Christendom rushing headlong to the East during the Crusades is completely exhausted, and to-day we find the Kaiser of Christian Germany posing as the patron of Islam. Louis XIV tried to dragoon the Huguenots into Catholicism; to-day his successors have put an end to the Concordat. The sphere of religion in Europe is now defined; it is a matter between a man and his God, when he happens to believe in one. There is no such thing as Hindu mathematics and Mahomedan mathematics, why should there be Hindu politics and Mahomedan politics? The whole trend of Modern Civilization is towards secularity, and the sooner the fact is recognised in our country the better. The history of Europe shows us plainly what havoc can be wrought by religion if it is allowed to intrude in the secular departments of life. If the leaders of New Thought in India allow the same blunder to be committed in this country, then they have read European History in vain.

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(*b*).—Piracy on the Malabar Coast.

By Mr. Purushottama Prasada Sharma.

The Pirates of Malabar: By Colonel John Biddulph. (Smith, Elder & Co., London).

The title of the book under review will be found misleading by those who would look for thrilling incidents, hair-breadth escapes and adventurous exploits of pirates, in its pages. There is nothing romantic and stirring in the book, which may be likely to create "anxiety and excitement" in the minds of the readers and make their "eyes gleam and their hearts throb." The book is one of purely an historical interest. The author has confined himself solely to the writing of a matter-of-fact account of the rise and development of piracy, especially on the Malabar Coast, from the point of view of a strictly historical student of the subject.

A pirate is a robber and plunderer upon the sea. Piracy is an offence in law which consists in "the acts of pillage and violence upon the high seas which on land would amount to felony." The Phœnicians were the earliest of all pirates. We find frequent mention of piracy in the Homeric poems which was held as an honourable vocation of life in those days. Looking back some two hundred years, we find how difficult and dangerous it was to carry on Indian trade; the traders were exposed and very often subjected to all sorts of violence and even murder at the hands of pirates. "Might justified Right," was the principle practically carried out on the sea. The traders could not claim any protection and vengeance for their wrongs and losses from their country; they had to sail over the sea at their own risk. The author speaks thus of the danger to which Indian trade was subjected:—

> It is difficult to realize, in these days, what a terrible scourge piracy was to the Indian trade, two hundred years ago. From the moment of losing sight of the Lizard till the day of casting anchor in the port of destination, an East India ship was never safe from attack, with the chance of slavery or a cruel death to crew and passengers, in case of capture. From Finisters to Cape Verd the Moorish pirates made the seas unsafe, sometimes venturing into the mouth of the Channel to make a capture. Further south, every watering place on the African coast was infested by the English and French pirates who had their head-quarters in the West Indies. From the Cape of Good Hope to the head of the Persian Gulf, from Cape Comorin to Sumatra, every coast was beset by English, French, Dutch, Danish, Portuguese, Arab, Malay and other local pirates.

The people who carried on the work of plunder and robbery over the sea were no doubt a set of "courageous rascals and splendid seamen, who, with their large crews, handled their ships better than

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any merchantmen could do." They were very expert in building and rigging a "ship and they could do everything that the most skilful seamen of the age could do." Among pirates we find the names of even women, Anny Bonny and Mary Read, who "handled sword and pistol."

Colonel Biddulph devotes the first chapter of this book in tracing the rise of European piracy in the East. The English traders and servants of the East India Company suffered much on account of the plundering raids of pirates. The Company's servants were made to pay full compensation for the Malabar and Moghul vessels captured by the English or other pirates who used to fly the British flag. In 1635 Captain Cabb captured two Moghul vessels at the mouth of the Red Sea for which the Company's servants at Surat were imprisoned and not released till they paid full compensation.

The author has given interesting accounts of some of the most notorious pirates. Captain Kidd has been represented as "the most ignoble of all the English pirates;" Henry Emery, after amassing a large fortune, fled away to Ireland, being afraid of arrest for which reward was offered, and died in disguise.

The people of the Malabar Coast pursued their hereditary vocation of piracy. Two hundred years before Vasco da Gama had shown the way to India by sea, Marco Polo had told Europe of the Malabar pirates.

> And you must know that from this kingdom of Malabar, and from another near it called Gujrat, there go forth every year more than a hundred corsair vessels on cruise. These pirates take with them their wives and children, and stay out the whole summer. Their method is to join in fleets of 20 or 30 of these pirate vessels together, and then they form what they call a sea cordon, that is, they drop off till there is an interval of 5 or 6 miles between ship and ship, so that they cover something like a hundred miles of sea, and no merchant ship can escape them. For when any one corsair sights a vessel a signal is made by fire or smoke, and then the whole of them make for this, and seize the merchants and plunder them.

The evil of Indian piracy increased with the rise of the Maharatta power. A chapter is devoted to the history of the rise of Conagee Angria. In 1698 Conagee (Kanhogee) Angria succeeded to the command of the Maharatta navy and assumed the title of Darya-saranga; he ruled supreme over the whole coast from Bombay to Vingorla and preyed freely upon the vessels of Indian merchants. As the size of his fleet increased he grew bolder and commenced meddling with the Company's vessels as well. In course of time he grew to be a terror and the Directors of the East India Company were told that "he could take any ship except the largest Europe ones." A

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detailed account of the "long half-century of amateur warfare waged against the Angrian power" and the expeditions sent forth by Boone against them are given in the book which "have been dismissed in a few words by our Indian historians."

The case of Mr. Curgenven, a private merchant of Madras, may be mentioned here as an instance of the miseries to which men were exposed by Angria's piracies. He sailed from Surat in August, 1720, on a trading voyage to China. He was captured by Angria's fleet and taken to Gheriah where he remained for nearly ten years, during the whole of which he had to work as slave wearing fetters. He was set free on payment of a ransom when he joined his wife in England. He had to get one of his legs amputated which had become injured on account of the fetters he had to wear. As he was recovering from the operation, an artery burst, and he died immediately.

Conajee Angria died in June 1729 leaving two legitimate sons, Sakhajee and Sumbhajee; three illegitimate sons, Toolajee, Mannajee and Yessajee. These sons quarrelled with one other and some of them carried on the piratical enterprise of their father. "Twenty-six years of conflict" and the chapter on "The downfall of Angria" bring the history of the Indian pirates to a close.

The most interesting portion of the book, for the general reader, is a sketch of the chequered career of an Englishwoman—Mistress Catherine Cooke—"from her first arrival in India till her final disappearance in the Court of Chancery, showing the vicissitudes and dangers to which an Englishwoman in India was exposed two hundred years ago." It is a romantic story of love and adventure and is well worth perusal, as throwing interesting side lights—on the realities of life on our Western Coast in the early part of the eighteenth century

Colonel Biddulph deserves thanks of the students of historical literature for writing out "this neglected chapter of our Indian history," on the foundation of the early records of the East India Company. Those who are interested in the subject will find the book instructive, as it throws much light on the working of the East India Company during the earlier period of its rise and development. Though the subject is, we fear, unattractive to the average Indian reader, yet those who will care to read it, we find Colonel Biddulph's *Pirates of Malabar* a book of considerable merit, displaying a large amount of historic research and a literary ability of a high order. On the whole, it is a valuable contribution to the historical literature of Modern India.

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REVIEWS AND NOTICES.

New Books and New Editions.

MR. Newland's little book—*The Model Citizen* (Sir Isaac Pitman and Sons, Ltd.)—is a simple but very instructive exposition of civic rights and duties in Great Britain and a descriptive account of British institutions, local, national and imperial. The book is just like Sir William Lee-Warner's *Citizen of India*, which is taught in some of the Indian schools—with this important difference that while the object of Sir William Lee-Warner is mainly to impress the Indian students with the magnificence and superiority of British rule in India and a contempt for their past, the object of the book under notice is to present a knowledge of rights and duties of British citizens to the students, in a popular form and to stimulate in them a high sense of patriotism and a sense of responsibility which citizens owe to the State. "This book has been written," says the author in its preface, "to fire the aspirations of our young people not only to be good citizens but to take an active part, when they possess the capacity, in the government of their country." A suitable text-book, written with special reference to Indian conditions, like the present one, would prove of inestimable boon to the Indian students in creating public spirit and a sense of responsibility as the citizens of this great country. Mr. Newland's book is written in a very charming and attractive style and persons desirous of obtaining a knowledge of British institutions would do well to read it, especially students. On page 199 we find : "Except in Bengal and Burma, a district is divided for convenience into sub-districts." We do not know why Bengal has been made an exception, for in Bengal also, a district is divided into sub-districts which are called sub-divisions.

Pitman's Where to Look, published recently by the firm of Sir Isaac Pitman and Sons, is an exceedingly valuable work of reference. Its explanatory title is "An Easy Guide to Books of Reference." Its aim is—as stated in the Preface—"to provide an index to the more familiar annual books of reference and a few specified standard works." For the first edition of a work covering so large a ground, it is remarkably accurate and complete. It opens with "A List of Works of Reference," which is very comprehensive, and in which, about the only important omission we have noticed is that of the *Annual Register*. The subject headings are alphabetically arranged and against each are noted the references to the publications in which the information can be found. Indian questions are fully dealt with. No Indian public man or publicist should be without a copy of this highly useful little book.

We extend a cordial welcome to the new (fourth) edition of the *English and Indian Law of Torts* by Messrs. Ratanlal Ranchhoddas and Dhirajlal Keshavlal Thakore, both of whom are well-known as writers of legal text-books and also as the editors of the *Bombay Law Reporter*, at the offices of which (75, Charni Road, Bombay) the book is published. The work under notice has now been before the Indian public for many years past and it has been

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found by every one, who has had occasion to use it, as a most valuable compendium of the subject it deals with. It is, therefore, superfluous at this time of the day to commend this very useful work, which is highly appreciated, for its lucid arrangement and systematic exposition of the subject of Torts. To the busy legal practitioner, no less than to the judicial officer, its merits as a rich and comprehensive repertory of the case-law on the Law of Torts, are well-known and it is but the barest truth to say that by reason of its supreme excellence it has practically superseded other Indian manuals on the subject of Torts. The present edition has been completely over-hauled and carefully revised by the editors, and on testing it at several places we have found it to be thoroughly up-to-date. The mechanical execution of the book is exceptionally good, regard being had to the low price of Rs. 5 for a copy. We trust the book will have that large sale, which by reason of its many merits it so richly deserves. It should find a place on the bookshelf of every law student, judicial officer and legal practitioner. We sincerely congratulate the compilers on their work.

Dr. B. L. Dhingra, M. D., Chief Medical Officer, Jhind State, is truly indefatiguable in the cause of hygienic and sanitary reform in India. Some years back he published an excellent text-book on Indian hygiene, called the *Science of Health*, which received high appreciation from competent critics. He has now, with the aid of his brother, Dr. M. L. Dhingra, M. D, brought the first part of a series of "Minto Health Pamphlets," the dedication of which His Excellency the Viceroy has been graciously pleased to accept. The pamphlet under notice—which is No. I of the series—deals with "The Laws of Health." We have read it with not only pleasure but profit, it being both interesting and instructive. Couched in simple language, it deals exhaustively with the whole subject of hygiene and sanitation, with especial reference to Indian conditions and requirements. It should be read by all educated Indians. We look forward with interest to other numbers of what promises to be a very valuable series.

Mr. Robert Hawthorne's *Picturesque Poona* was published so far back as 1903, but it is only recently that review copies seem to have been sent out to the press. We suppose it is on the principle of "better late than never." This, however, has got little to do with the merits of the book, though we do not doubt that Poona must have undergone some changes, in the interval, which might have been usefully noted in an Appendix. However, taking the book as it is, we have great pleasure in recommending it to all who either live at Poona, or intend visiting the famous and historic capital of the Maharashtra. The author presents not only a vivid and graphic sketch of Poona, but takes the reader on delightful excursions to the hill stations of Western India For the benefit of Anglo-Indian readers several interesting chapters are devoted to the subject of caste and Hindu ceremonies, feasts and festivals. The book is beautifully illustrated and it is cheap at the price of Re. 1 for a copy. It can be had of the author, who resides at Poona.

There are many books, large and small, dealing with the history of Delhi, but Mr. Frederick Barr's work—called *The Imperial City*—is one which deserves special commendation even to those to whom the history of India, in general,

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and that of Delhi, in particular, is familiar. There may not be much that is new in Mr. Barr's book, but we have no doubt that the Indian reader will note with pleasure the point of view from which Mr. Barr deals with the subject. The author has brought to bear upon his work a mind absolutely free from any feeling of antagonism to the people of this country, and the book is, therefore, quite immune from any trace of racial animus. The history of Delhi is sketched by the author with a sympathetic hand and the portion dealing with the heroism of Rajput women is a splendid appreciation of all that is best and noblest in Indian womanhood. The book can be had from the author who lives at Simla. It is fairly well got-up and sold at Rs. 3 for a copy. It is the best short history of Delhi, we know.

Mr. Manuk Chand Jaini, B.A., has brought out a well-written sketch of the *Life of Mahavira*, who, according to the Jaina tradition, was the last of the twenty-four Tirthankaras or the deified personages, who "are said to have attained Nirvana after having completely destroyed the *karmas* or the worldly-bonds." The author has spared no pains in making the volume under notice an interesting record of the life and religious mission of the great Jain saint, Mahavira. He has compiled it after a careful study of different versions found in many books on Jainism and as such it should prove useful and instructive. For its get-up, it would be enough to note that it has been printed at the Indian Press, Allahabad. The price of the book is one rupee only, and it may be had of the Manager, *Jain Gazette*, Allahabad.

Mr. Nibaran Chandra Chowdhury, Travelling Inspector, Department of Agriculture, Bengal, has rendered a very useful service to the agricultural development of his province, by bringing out a comprehensive work called *Jute in Bengal*. The author has "endeavoured in these pages to show that high prices have little or nothing to do with the cultivation of jute, but that, on the contrary, the growers and dealers of jute have, in fact, been materially benefitted by the extension of its cultivation, and that people have been greatly relieved of the pressure which would otherwise have been more acutely felt by them." Mr. Chowdhury has been closely connected with the cultivation of jute in his official capacity and so he speaks with a considerable amount of experience and authority on the subject. The portion of the book which deals with the cultivation of jute crop is based on his practical experiment and the book will be found useful by all jute growers and cultivators. The price of the book is Re. 1/8 and it may be had of the Majumdar Library, 20, Cornwallis Street, Calcutta.

Oriental Campaigns and European Furloughs (T. Fisher Unwin, London), is an autobiography of Colonel E. Maude, a veteran of the Indian Mutiny. The famous author gives us an account of the experiences of his Indian career and the adventures of his travels, which are as thrilling as one's imagination could bring forth into shape and are worth a careful study. The good, old veteran after a stormy, noble and well-spent life has not forgotten India, but loves her all the more. His description of his life-work in India and of this country is graphic and interesting. With Colonel Maude age has not withered the spirit of youth and manhood, and military officers will specially find

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the book valuable. The get-up of the book leaves nothing to be desired, and it is priced at 7*s*. 6 *d*.

Munshi Sitaram, B A.,—the well-known Hindi scholar—is to be congratulated upon the successful compilation of a Hindi treatise on Algebra, based on the Sanskrit work of Bhaskaracharya. The book under notice entitled *Vijuganita* contains a very interesting introduction in English, in which the author supports the claim of Hindus to the invention of Algebra by a critical study of several statements found in Persian and modern English works. Before this the author has already published a book on Arithmetic, as explained in the *Lilavati* of Bhaskaracharya. By bringing to light in popular form the mathematical works of ancient Hindus, the author has rendered a very useful service in popularising the ancient works on Mathematics found in the Sanskrit language. We trust the author will receive the support and encouragement from the Hindi-knowing public and which he so richly deserves. The price is one rupee only and it may be had of Babu Koshal Kishore, Moradabad.

We have received from the Manager, the Khalsa Agency, Amritsar, two pamphlets containing anecdotes from the Sikh history. The *Victory of Faith* contains the story of the martyrdom of the four sons of Sri Guru Gobind Singh, which is no doubt an "unequalled example of bravery, perseverence, patriotism and self-denial." The other is the *Life and Teachings of Sri Guru Tegh Bahadur, the 9th King Spiritual*. Both the pamphlets have been written by Mr. Puran Singh, Analytical Chemist of the Tokyo Imperial University. The poetical translations of selections from Guru Teg Bahadur's *Shabdas* are, no doubt, very inspiring.

We have much pleasure in acknowledging the receipt of several little pamphlets containing the biographical sketches of Lala Lajpat Rai, Mr. Wacha, Mr. Gokhale and Sri Ram Krishna Paramahansa, from the well-known firm of Messrs G. A. Natesan & Co., Madras, which is reputed for its enterprise in bringing out useful books. All these pamphlets are well-written and ought to command a large circulation.

Mr. Pestonji Ardeshir Wadia, M. A., has written a brief critical Introduction to *Ivanhoe*, Students engaged in the study of the famous novel will find the pamphlet under notice of great help to them. It has been written after a critical study of twelve other able criticisms on the book and as such it is sure to prove instructive to the students. It has been published by Messrs. D. B. Tarapore Vala Sons & Co., Bombay.

Thillai's Govindan's Miscellany, edited by Mr. A. Madhaviah, B. A., and published by Messrs. G. A. Natesan & Co., Madras, contains five papers on "Woman :—The two Ideals," "Truthfulness," "Caste," "Patriotism" and "Religious Reform," These papers were found in a confused state among the unburnt manuscripts of the late Mr. Thillai Govindan and have been published with necessary additions and alterations. They are well-written and though we may not agree with all the views expressed therein, the book will repay perusal. The price of the book is 8 annas only.

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CRITICISMS AND DISCUSSIONS.

N. B.—The contributions under this heading refer to matters previously treated in the *Hindustan Review*. Criticism of any article will, as a rule, be limited to a single issue. The discussion ends with a reply from the original writer.—ED.

(*a*).—Is University Education for Women Desirable?

BY MR. CHUNILAL MUKERJI.

IN view of some recent contributions to the *Hindustan Review* on the education of Indian women, I desire to discuss the question of the desirability of imparting higher education to women. A great thinker of modern age observes :—

It is the special destiny and life-work of man as an intelligent and rational being, to become fully, vividly, and clearly conscious of his essence, of the divine effluence in him, and, therefore, of God ; to become fully, vividly, and clearly conscious of his destiny and life-work ; and to accomplish this, to render it (his essence) active, to reveal it in his own life with self-determination and freedom. As every human being has within himself the divine, the great work of education is to keep this divine essence in conscious unity, with the divinity, so that by free self-activity it may achieve self-revelation, and, having found its own individuality, may define it in creative work for the race, of which greater organic unity it constitutes a complete, a free but a responsible part.

Indeed, education is the prime need of mankind and the world is daily realising its high intrinsic worth. I need not, therefore, dilate on the value of education but shall at once begin to discuss "Is University education desirable for women?" No intelligent person doubts whether education is desirable for women; although, I am aware, there is a certain section of people in our country who do not or seem to do not recognise the value of higher education for women. I do not, however, think it worth while to explain or discuss the position of this class of men. I fully admit the efficacy of higher education for women and I hold that there is a growing need for a higher and yet higher education for women of all countries.

University education is admittedly higher education—an education which has done and is still doing an immense good to the world and, I believe, that with the progress of time, University education will exercise a more potent influence on the character of the entire human race. There are few or none who deny the importance of the University education given to men, why then should there be misgivings about its value in the case of women alone?

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Those who oppose female education on the University basis, hold that University education makes the woman unwomanly or rather unfeminine, and, therefore, masculine. This is the *strongest* argument against female education on the University model. Those, who bring forward this argument, mean to say that women by coming in contact with the stern outside world and by being able to read fluently (unlike the wife of the Vicar of Wakefield) and not only to read but to understand and, if necessary, to discuss and criticise, are in danger of forfeiting their womanliness and of being metamorphosed—I do not mean a physical metamorphosis—into men. Indeed, it would be an actual doomsday to us all if women were metamorphosed into men but, I am confident that by the economy of nature, men in their turn would be metamorphosed or transformed into women almost exactly like the transformation of the human form into a serpent and that of the serpent into a human form in Dante's Malebolge. To be serious, I apprehend no such unnatural transformation and I believe that women instead of being horridly masculine in virtue of University education will become all the more serviceable for it to society. There is a certain flabbiness about our women which needs to be knocked out of existence in order that they may shake off their *shrinking* coyness and their almost *time-honoured*, if such an expression is permitted, timidity and be energetically engaged in different pursuits conducive to public welfare. If University education is a help in this direction, I heartily welcome it even at the risk of being charged with the guilt of advocating the metamorphosis of womanhood into manhood in an indirect manner. The truth is, that some metamorphosis is essentially necessary. The flabbiness, already alluded to, (I beg to say that I do not mean anything disparaging about our women by use of the word "flabby" in connection with them as I am fully aware that our women are remarkable for their many priceless virtues) which is noticeable in our women is a great hindrance, in my opinion, to their well-being and unless this is remedied by education, the position of Indian women cannot be effectually raised. A little masculineness should be a necessary part of their character. Let nobody, however, think that I desire to see the present generation of Indian women replaced by a race of viragos like the termagant wife of Rip Van Winkle, but what I mean to assert is that women while they are expected to be gentle, affable and lovely, ought to be at the same time bold, practical and energetic; and as University education is best fitted for developing such qualities, either in man or in woman, I am, almost by necessity, a storng advocate of it. Education within the *purdah* has its usefulness when

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people are doggedly bent on conserving *zenana*; it must be admitted, nevertheless, that University education is far superior, for it brings women in touch with the outside world which according to the renowned Froebel of Germany is an indispensable aid to the development of mind.

The second value of University education is that it brings young minds in contact with each other. During one's school-days one is likely to contract friendships which may last for ever and be a source of pure and unalloyed joy. Everybody knows what a healthy influence friendship exercised over the life of one of the great English poets, I mean, Tennyson. The death of Arthur Hallam permanently influenced Tennyson's life and gave him a true insight into the mysteries of life beyond the grave and the book in which he has chronicled his grief—the well-known *In Memoriam*—will hold a high position for its deep pathos, its lofty philosophy and its charming diction as long as the English language lasts. But such friendships are largely possible in a school or a college only; for there is in school evey facility of a free intercourse which is the *conditio sine qua non* of lasting intimacy. Notwithstanding all this, I am not unaware of the dangers of evil company a student, boy or girl, is liable to at school or college, but I believe that although a few disastrous results through evil company may be apprehended, the average benefit of University education tells more strongly in favour of *alma mater* than in that of education within the skirts of *purdah*.

Before bringing my remarks to a close, I may say that I do not deem that University education, as it is at present, does not admit of reformation. On the contrary, I hold that the present system of University education requires almost a radical change. Instead of formulating a scheme which is not necessary for our present purpose, I shall put in here a few extracts from some notable Western writers. Says Herbert Spencer in his *Education*:—

Some care is taken to fit the youth of both sexes for society and citizenship; no care whatever is taken to fit them for the position of parents.

* * * * * * * *

While many years are spent by a boy in gaining knowledge of which the chief value is that it constitutes 'the education of a gentleman' and while many years are spent by a girl in those decorative acquirements which fit her for evening parties, not an hour is spent by either in preparation for that gravest of all responsibitities—the management of a family." Again—"No rational plea can be put forward for leaving the Art of Education out of our *curriculum*.

* * * * * * * *

The subject which involves all other subjects, and, therefore, the subject in which education should culminate, is the Theory and practice of education.

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The well-known Emily A. E. Shirreff, president of the Froebel Society, in her *Kindergarten at Home* observes :—

That mothers should study something of the laws of health, though a too often neglected axiom, is hardly disputed by any thoughtful person. The new value for intelligent nursing, which is one of the most valuable improvements of the present day, can hardly fail to entail the conviction that the prevention of illness must require knowledge no less than its crue.

There are many truths in the above extracts which apply to the system of education prevalent in India. To speak frankly, I am not at all satisfied with the system which obtains in our country. It may help a great deal in turning out literary women, humorously known as "blue-stockings," but it helps very little in developing in our girls what I may term the *potentiality of being good mothers*; and unless this is effected, female education has little value as a factor in the formation of our national character. I desire to see our educated women more plucky, more energetic, more practical and more philanthropic. What women are able to do may be best shown by refering to the examples of some noble-hearted European ladies, I mean, to the examples of Sister Dora, Mary Carpenter, Frances Power Cobbe and others. Such a noble race of women is an indispensable need for modern India and until such women live in our midst, we can by no means prosper as a nation. There are splendid virtues and eminent talents in Indian women but those virtues and talents require a little "push and tact" in order to be consecrated to the service of humanity. University education, however, is necessary for women and if only it is conferred on them in the right method, they *shall* not have a sickening recollection of their University days in later life but will think in a similar strain with Mathew Arnold when he speaks proudly of the University of Oxford. But to make a University successful, proper methods should be adopted and among others the method suggested only a few months ago by Lord Roseberry in a speech delivered in connection with the London University is worthy of serious consideration.

(*b*).—Inter-marriage among Sub-Castes.

By Mr. Rama Nath Dutt, B.L.

I propose to discuss certain views recently propounded in the *Hindustan Review* in regard to the origin and nature of the caste system and to see how far inter-marriage can be lawful. The sacred books contain no uniform or consistent account of its origin. In some of the Puranas, Castes are described as co-eval with creation; whilst others say that originally there was but one caste which became multiplied in

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the third age owing to deterioration of men. The *Mahabharata* affirms that originally there was no distinction of castes, but that these have subsquently arisen out of differences of character and occupation; and that merits, not heredity, should determine them:—

Yudhisthira said, he is ordained to be Brahman in whom are found truthfulness, charity, forgiveness, uprightness, harmlessness, austerity and compassion. The serpent said 'but O, Yudhisthira, even in Sudras (are found) truthfulness, charity, absence of wrath, harmlessness, tenderness to living beings and compassion.'

Yudhisthira replied, if in a Sudra (by birth) the characteristic (of Brahmans) exists and in a twice-born (by birth) the same does not exist then the Sudra (by birth) should not be regarded a Sudra, nor the Brahman (by birth) a Brahman; he is ordained, O Serpent! a Brahaman in whom is observed the characteristic, and he in whom the same does not exist must be called a Sudra, &c.—*Aranyak parva* ch. 180.

Lord Krishna said:—"Created four castes by the different distribution of qualities and actions."—*Bhagavat Gita* 4.13.

We find the different distribution of qualities and actions described in XVIII, 41-44 of the *Gita*.

"Whatever (dispositions and qualities) have been described as the distinctive mark indicative of the caste of a man, if the same are found also in another (*i.e.*, in a person of a different caste by birth), then he shall be designated by that very caste (which is indicated by the qualities and not by the caste of his descent)."—*Srimat Bhagavat Purana*, chap. III. 12.

There are many texts in the *Smritis* which ordain that a Brahman should be degraded to the position of a Sudra. The converse case is laid down in a few texts. For this we may consult Manu X. 64-65.

Whatever may have been the original theory, caste has practically become hereditary. Sir Henry Maine, the learned author of *Ancient Law* has called the caste system the most blighting of human institutions. It is an outrage upon the sublime doctrines of fatherhood of God and brother-hood of man. It promotes dissessions amongst men and bars their union. Caste was the chief cause of the political weakness of the Hindus in their struggle with foreign invaders. All religious reform movements in India—Buddhism, Jainism, Sikhism, Chaitanyaite Vaishnavism, and Brahmo-ism—proceeded with the cry of "down with Caste." An institution, which obtains nowhere in the world, is reigning amongst *Sanatan* Hindus on account of its hoary antiquity and connection with religion and law. The duty of the reformers lies in promoting inter-marriage between the sub-castes.

Though inter-marriages between sub-castes have long been obsolete, still as the sacred books do not recognise sub-castes, such inter-ma.riages between the four main castes stand on a different footing. Though the sacred books permit and the authoritative Commentaries, like the *Mitakshara* and the *Dayabhagá*, expressly recognize

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such marriages, between men of the higher castes with women of lower castes only, still, as custom has made it obsolete, the courts of law will not recognise such marriages. When the fusion of sub-castes would become widespread, then it will be time for the reformers to ask the Legislature to pass a permissive Law expressly declaring such marriages to be valid, on the principles and lines of the Hindu Widows' Re-marriage Act. Our reformers, in social reform Conferences assembled, have been therefore wisely advocating the moderate scheme. Puranas are not authorities in law. They are merely old stories. They are not binding upon us. We are bound by precepts of the *Vedas* and *Smritis* only. As the prohibition of inter-marriage by Raghunandan and Kamalakara, the latest Commentators, is based on the authority of Vrihan-Naradiya Purana XXII 12·16 and Aditya Purana, it may be disregarded. In *Melaram* v. *Thanooram* 9 W. R. 552, the Calcutta High Court held that the marriage of a *Dome* Brahman with a girl of the Haree caste is invalid if not sanctioned by local usage. In *Inderun* v. *Ramaswamy* (13 M. I. A 141 or 12 W. R. 41,) the Privy Council upheld an inter-marriage between two different sub-divisions of the Sudra caste. In *Narain Dhara* v. *Rakhal Gain* (I. L. R. I Cal.) it was observed by Mr. Justice Romesh Chandra Mitter, that a marriage in fact could not be presumed as the foundation of that presumption was wanting in that case for there was no custom of inter-marriage between the *Janti* and the *Kaibarta* classes. It was not intended to be laid down that an inter-marriage in fact is invalid as that question did not arise in that case. Mr. Justice Markby dissented from the above observation of Mr. Justice Mitter and the case was not decided on that ground. In the case of *Upomo* v. *Bholaram* (I. L. R. I5 Cal. 708,) it has been clearly laid down that inter-marriage between sub-castes is valid. The same view was taken by the Privy Council also in the case of *Ramamani Ammal* v. *Kulanthai Natchiar* (14, Moore's I. A. 346.)

We are now living in an age of science and reason, when pernicious restrictions on marriages are fast dying out. Witness the recent agitation in England on the Deceased Wife's Sister Bill which has been now legalised in England after long years of strenuous agitation, though such marriages had long been legalized in the Colonies of England.

Public policy or the welfare of society demands that all restrictions on marriage, not warranted by science or morality, should be done away with. In Bengal we note with satisfaction that the Bengali Kayestha *Sabha* have been promoting the cause under the leadership of men like Sir Chandra Madhab Ghosh and Mr. Justice S. C. Mitra. We should notice here the remarkable speech of Pandit Bal Gangadhar Tilak at the last *Ganapati* festival in Poona. He is a dis-

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tinguished Vedic Scholar. He is the author of *The Arctic Home in the Vedas*. He has always been regarded as the leader of the orthodox Hindus in Poona. The opinion of such a man is bound to be heard respectfully and to have a far-reaching influence. He told us that there is no *shastric* authority for maintaining inequality amongst the castes. It should be noted that in Tippera and Sylhet there is a custom of inter-marriage between the Kaysthas and Vaidyas as well as between the Kaysthas and the Shahoos.

(*c*). "Early History of India."

With reference to the criticisms of the second edition of Mr. Vincent Smith's *Early History of India*, which appeared in the July number of the *Hindustan Review*, the learned author has sent us the following communication :—

I am much obliged for the friendly criticism of the *Hindustan Review*, which I regard as one of the best periodicals published in India. As to the details, the *Hindustan* reviewer is right. I wrote "Behar and Tirhut," as I find that I have got into the habit of using Behar as synonymous with ancient Magadh, which corresponded to the South Behar of to-day. I doubt if in ancient times Behar covered a larger area than the South Behar of to-day. The town of Behar— the head-quarters of the sub-district of the same name in the Patna district—lies to the south of the Ganges; the country north of the Ganges was ancient *Mithila* by which name it is still known and of which Tirhut is the more popular designation. But I admit that in view of the present usage of designating the country on both sides of the river Ganges as Behar, the expression "Behar and Tirhut" becomes tautological. I shall, therefore, substitute in the next edition "South Behar" for Behar.

So also about the United Provinces. It is true, as the *Hindustan Review* remarks, that "Oudh and the United Provinces" is wrong, inasmuch as "the United Provinces include Oudh." But the name United Provinces of Agra and Oudh is frightfully cumbrous and there is nothing equivalent to the old "N.-W. P." So I (and I think other people also) have got into the habit of using U. P. as equivalent to the "N.-W. P." I shall say in the next edition "the Agra Province," but such a phrase, I fear, will be hardly intelligible.

I am quite willing to substitute "Indian" for "Native," if it is preferred.

(*d*). "Newspaper Reading in India."

The *Empire* has the following humourous leading article, under the above heading, on Mr. R. K. Dadachanji's paper in the last issue of this review :—

The *Hindustan Review* is to be congratulated. It has stolen a march even upon the *Modern Review*, the other enterprising periodical. The *Modern Review* prides itself upon having itself delivered promptly on the first day of the current month. The *Hindustan Review* has gone one better by bringing out the September number before the end of August. This is quite the thing in modern periodical journalism, and is infinitely to be preferred to the practice of coming out with the June number in October, or the festive habit of intermitting publication for a whole year, which is affected by some of our

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monthly contemporaries. We congratulate the *Hindustan Review* upon finding its way to our office table on this the 29th August.

Our eagle eye in glancing down the table of contents is at once attracted by an article by Mr. R. K. Dadachanji headed "The Abuse of Newspaper Reading in India." If he had said "The Abuse of Newspapers" we should have been with him at once, as India forms no exception to the general rule that newspapers are abused in exact proportion to their circulation and influence. And if it comes to that, we are not at all prepared to deny that they richly deserve all the censure they receive. They are generally unscrupulous, frequently unfair, and, in cases where they affect a top-heavy dignity, invariably absurd. The encroachment of the royal prerogative involved by the use of the expression "we" is in itself sufficient to condemn them. They are like the two-penny Tubes and the motor-busses—a nuisance at the best of times, even although they be a necessary nuisance.

We seem to recognize in Mr. Dadachanji a true friend, however, for he, while he doesn't go out of his way to defend the newspaper writer—quite the contrary!—does the next best thing by laying the principal blame upon the newspaper reader. We confess it hadn't struck us in that light before, and we are greatly obliged to Mr. Dadachanji for the idea. After all, when you come to think of it, the newspaper man, bad as he is, can't do so much harm as he might do otherwise, unless he were aided and abetted by the gentle reader. Henceforward, we feel, it will be the reader's own fault if he waxes wroth over anything that appears in these columns. If he gets hauled up over non-payment of income tax he needn't hope to get off by telling the magistrate that he was influenced by leading articles in the *Empire*. It is true that the reference may set Mr. Girard on to enquiring how long it is since the last tribute was levied upon Mission Row, but in that case Mission Row must not be called upon to face the double penalty of paying upon its own account and answering for the non-payment of others.

Mr. Dadachanji deals with his subject in a very thorough manner, for he takes us right back to Adam and Eve in order to prove the curiosity which springs eternal in the human breast. Curiosity is the father of journalism—presumably if there had been no Fall there would have been no newspapers. After the Fall he jumps over a big historical gap and lands us in 1498 A.D., when the first news pamphlet—ancestor of the newspaper—was published. It is rather a shock, by the way, to find that the first newspaper, like so many other things, was made in Germany. But the burthen of Mr. Dadachanji's message is that, on the whole, the newspaper is a greater nuisance in India than elsewhere. We are accustomed to these left-handed compliments, and so all that need concern us is the reason why Mr. Dadachanji's explanation is that in England people read more books than they do in India. Consequently they are in a better position to resist the demoralizing influence of newspaper reading. With every desire to agree with Mr. Dadachanji, we must ask where he gets such an idea from. Class for class the Indian who is literate at all surely reads at least as much literature as the Englishman. As for those who are totally illiterate they need not count on one side or the other. That the influence of the press is in many respects harmful in India must of course be frankly admitted, but we question very much whether it is any more so in this country than in England. If it is, it must be for some other reason than that which Mr. Dadachanji assigns.

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THE KAYASTHA WORLD.

MOTTO I.—"*I will be* as harsh as Truth and as uncompromising as Justice. I am in earnest—I will not equivocate—I will not excuse –I will not retreat a single inch—*and I will be heard.*" (William Lloyd Garrison in the *Liberator*).

MOTTO II.—"Minds may doubt and hearts may fail, when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange." (From Dr. Illingworth's *Reason and Revelation*).

———

Advance Behar.

IT gives us very great pleasure and satisfaction to announce that no less than seven Kayastha students from various districts of Behar left for Europe last month. One of these, Mr. Sarju Prasad, who left on the 12th September by *S. S. Caledonia*, is the son of the late Babu Banaras Sahay, of Chhapra, and the son-in-law of Babu Syamlananda, a leading zemindar and pleader of Arrah. He is also a near relation of our friend and townsman, Babu Iswar Saran of Gorakhpore, who practises in the Allahabad High Court. The other six proceeded by *S. S. Egypt* which left Bombay on the 26th September. These six youngmen are : (1) Mr. Chandrabansi Sahay, nephew of Babu Krishna Sahay, whose status in the public life of Behar is well-known, (2 and 3) Mr. Bhuwaneshwar Prasad Sinha and Mr. Rameshwar Prasad Sinha, sons of Babu Lakshmi Prasad Sinha, one of the most prominent men in the district of Monghyr and the manager of Srinagar Raj, (4) Mr. Bhagwat Prasad of the well-known Kayastha family of Dhawalpura in the city of Patna and son-in-law of Babu Jaggernath Sahay, a respected zemindar of Bhatsara, (5) Mr. Mathura Prasad and (6) Mr. Ambica Prasad, sons of Munshi Jaimangal Prasad, a zemindar of Barhoge in the Patna district. Four of these youngmen will study for the Bar and two of them after completing their education in the English Universities intend to compete for the Civil Service. This is progress indeed, and the Kayastha community in Behar may will be proud of it. In this connection it is gratifying to us to note that Mr. Syed Hasan Imam of Patna gave a very successful garden party in honour of the youngmen on Sunday, the 13th ultimo. We wish all these youngmen pleasant voyage and a successful career in England.

We print below the observations of the *Tribune* on the subject :—

The whirlgig of Time brings on its revenges. The sea voyage question, which was hitherto a veritable apple of discord in Behar is now solving itself. The ramparts of old world conservatism and orthodoxy have proved no match for the inroad of the forces of evolutionary progress. The walls of Jericho have fallen not indeed at the very first blast of the trumpet of the new-born

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forces, but they could not resist the successive trumpet-calls of well-ordered evolution. Kayastha youths in Behar are now going to England more freely than ever. We understand that this year, too, six Beharee Kayastha youths are proceeding to England. The newly formed Behar Scientific and Industrial Association have offered two scholarships to Beharee youths for training in such subjects as tanning, and Electrical Engineering in the polytechnic institutes of Europe and America and it is proposed to make these offers annually. The first batch of students will leave by the end of the month. All these are signs of great hope and promise. They prove conclusively that the forces of isolation and non-progress, which raised such a mighty pother first about the re-admission of Dr. Ganesh Pershad into caste and culminated in creating a veritable tempest of vituperation in the case of Mr. Parmeshwar Lall, have now spent themselves. Behar has now realised that her old policy of isolation has been a blunder, that true progress is only possible by a close and living contact with the West, and that she will emerge out better equipped to take her rightful place in the federation of Indian nationality in that mellowed light, which results from the blending of the West with the East. Of course, she will never lose identity by the process, she will only rejuvenate herself by this drain of more vigorous blood from the West. Such are her aims and aspirations and judging from the manner in which she has cut the Gordian knot of the sea voyage movement, we must say that she is on the right lines and on the high road to success.

Mr. Ambica Charan.

We are gratified to learn that the services of the only Kayastha mining engineer, Mr. Ambica Charan, B.A., M.E., have been utilised by our friend, Mr. Hira Lal Varma, Bar-at-Law, to work some mines in the Central Provinces, which are the properties of Mr. Varma and his uncle. We trust with the happy combination of Mr. Varma and Mr. Ambica Charan as proprietor and engineer the mines will bring forth great prosperity, but we regret that the proprietors of the numerous mines in his own province, Behar, did not utilise Mr. Ambica Charan's services!

Mr Har Dayal.

We reproduced in our last issue the remarks of the *Panjabee* about the shadowing of Mr. Har Dayal by the Panjab Police. Since then Mr. Har Dayal has left for Europe. His departure called forth some observations in the *Observer* of Lahore—the English organ of Panjabee Mussalmans. These observations have elicited a protest from the *Panjabee*. We print below the *Panjabee's* leaderette, which quotes in full the *Observer's* paragraph :—

The guilty mind is always suspicious, and the man given to intriguing, wire-pulling, preconcerting, and concocting naturally assumes the actions of others to be moved by similar traits and tricks. We are therefore not surprised to read the following in the last issue of *Observer*, the organ in the Panjab of the All-India Muslim League, that master-machine of wire-pulling and "preconcerted plans":—

"Coincidence on Pre-Concerted Plan? Babu Bepin Chander Pal has left Calcutta for Europe by s. s. *Golconda*. Lala Lajpat Rai left Lahore,

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bound for England, on the 23rd instant. Lala Har Dayal, M. A., of Delhi, who has recently come to the front as an Extremist of Extremists, is said to be on his way to Europe. The question naturally suggests itself whether the departure of these three leaders of the Extremist party is due to a coincidence, pure and simple, or whether it is the result of a plan carefully prepared beforehand. If from an experience of the past one is justified to enter upon a forecast of the future, it may be safely presumed that the disappearance of these three luminaries from the political horizon of India, in search of "fresh fields and pastures new," is not the result of a fortuitous concourse of circumstances, but the outcome of a plan carefully conceived and being still more carefully carried out. The hearts of all political leaders of the radical type beat in unison from one end of the country to the other, and they possess an organisation as perfect as any that has yet existed in India. It is, therefore, futile to contend that their ramblings abroad are not the ramfications of a propaganda that bids fair to spread its meshes, spider like, far and wide. This fresh move on the political chess-board of India is significant and deserves to be carefully studied."

The *Observer* must be aware, though it omits the mention of the fact, that Babu Bepin Chandra Pal is going to Europe with a number of the scholars of the Indian Industrial and Scientific Association in his charge, and the guardians of these students, not to speak of the Association itself, cannot be supposed to be in league with the Extremist "leader." Lala Har Dayal is no "leader" of any party and would not care to be one, as he considers himself a student who has yet to finish his *real* education, for which object he is gone back to Europe. If he has suddenly come to the fore by giving random expression to some of his ideas and ideals in the press, it is because the force of his genius cannot fail appealing to the Indian excepting those that are dull of heart, or cannot bear to see their country illumined by the intellect of her own sons. With regard to Lala Lajpat Rai, his friends are aware that he is going to put his son into some University and for reasons of health. But why single out these three men when other well-known Indians, both from the Panjab and other parts of the country, have taken advantage of the present holiday season to take a trip to Europe? It is sufficient to mention among these Lala Harkishen Lal and Pandit Rambhaj Dutt Chowdhry of the Panjab and Mr. A. Chaudhuri of Calcutta, none of whom is counted as an Extremist leader. Then, we understand, a number of Mahomedan youths of spotless loyalist associations are going to be fellow-passengers of Lala Lajpat Rai in the same steamer, and have travelled with him in the same train to Bombay, though it was by no means necessary to start so early considering the date of departure of the steamer: we mean certain members of the Baghbanpura family. Are these young men also in the "preconcerted plan," or as some uncharitable people might suggest, have they been put to watch the movement of the so-called Panjabi "Extremist" leader?

Mr. Mahesh Charan's work on Chemistry.

Our local contemporary—the *Indian People*—has the following appreciative notice of Mr. Mahesh Charan Sinha's forthcoming Hindi work on Chemistry:—

"Hindi Chemistry" or Rasayan Shastra is the name of a book, written by Mr. Mahesh Charan Sinha, B. A., M. Sc, Ore (U. S. A.), who recently returned from America, after doing most creditable research work in the chemical line. His book is an up to date work on Inorganic Chemistry which he wrote in America and finished in England, after having consulted the resources of the famous Museum Library of London. His Rasayan Shastra is the first and only book in the Hindi language which can be called a regular text book of Chemistry in Hindi. The book has been written exhaustively with a view to help the most elementary student as well as to be of use to

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advanced students. It contains 400 pages, with 50 illustrations and a glossary of difficult words with English equivalents. The author was led to write this book in Hindi because he saw in America that young boys who had hardly any other knowledge but that of being able to read, making all kinds of chemical and electrical preparations at home and understanding everything about science without ever having gone to school for study. On one occasion he went to see a friend of his and saw a boy of fifteen who was making experiments with telephones. When asked as to where he had learnt all this, the father of the boy said that he had learnt it all in the cellar of the house where firewood was kept and invited the author to see it. On looking into the cellar it was found that it contained a motor, a dynamo, a telegraph apparatus, batteries, telephones, electric light and small cars, every one of them made by the boy himself, who had only consulted the books as to how to make them. The author of the Rasayan Shastra has taken his cue from that instance and had, therefore, written the book in Hindi so that those who cannot afford to learn a foreign language and then to study science, may be able to learn it through the medium of their own language much more quickly and usefully. Not only that but the book will be useful even to those who are now at school and are studying science for it explains everything in their own language. Rasayan Shastra is of immense value to those that are directly or indirectly concerned with manufacturing industries or intend later on to go in for technical pursuits. Hindi Chemistry is of great help to the general reader as a book of reference and it ought to be kept in every Hindi-knowing home as an acquisition to Hindi literature, which is so poor in scientific subjects. A study of this book is essential for Hindu women as in it they will find information regarding domestic duties and sanitation which ought to be the common knowledge of every person. A reading of this book will enable them to understand the chemistry of food and of the stomach, topics with which every American girl is familiar. The book is in the press and will be published as soon as at least orders have been secured for 500 copies. The price is Rs. 3 per copy. But those who will apply for the book before publication will get it for Rs. 2 only. Persons intending to buy the book are requested to communicate with Mr. M. C. Sinha, 7, Elgin Road, Allahabad.

A lesson to the ungrateful.

A correspondent, whose statements we may safely rely upon, writes to us as follows:—

How ungrateful do sometimes even educated persons turn is pretty well clear from the conduct of one undergraduate-trained teacher of the Kayastha Pathshala, Allahabad. He received his education at the expense of the Pathshala and, when he failed to qualify himself for the Roorkee Engineering class, where on passing the F. A. Examination he was sent with a scholarship of Rs. 40 per month, he was appointed a teacher in the Pathshala and, later on, sent to the Teachers Training College, where he was allowed to draw his full pay on executing, as was only fair, a bond to serve the institution for 3 years. After qualifying himself as a trained teacher he determined upon a breach of his contract with the Pathshala, not to speak of turning abruptly faithless to his *Alma Mater*, by accepting a Government post and left it without even obtaining the permission of the Pathshala authorities. They would have gladly let him off, it is given out, but, with a view to prevent similar occurrences in future, they reported the matter to the Director of Public Instruction who forthwith dismissed him from Government Service. He thus found himself in a most critical position, when the same institution which had so long helped him in life came to his recuse, accepted his services forgiving his rash and childish action.

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Hindustan Review

EDITED BY

SACHCHIDANANDA SINHA, *Bar-at-Law.*

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THE ANGLO-RUSSIAN CONVENTION AND INDIAN RELATIONS WITH THE BUDDHIST WORLD.

By Mr. H. Crossfield.

ONE or two aspects of the Central Asian agreement, concluded between Great Britian and Russia for the future regulation of their dealings with the several countries affected, call for comment in view of the more far-reaching issues that underlie a temporary diplomatic understanding. For two Western Powers, long regarding each other as rivals, to bring their leading Asiatic contingencies to terms of mutual accommodation is so much to the good, and the removal of possible causes of serious strife. At the same time there are matters beyond the sphere of diplomatic consideration as such, associated with this particular Convention. And it is to these as they concern our future relations with Tibet, China, the further East, and the general Buddhist world that the present study is directed.

Let us first note some of the points of the Convention affecting Tibet. The suzerain rights of China are recognised; and by Article I, the contracting parties respect the territorial integrity of Tibet and abstain from any intervention in the internal administration of the country. In Article II, Great Britain and Russia agree to treat with Tibet, only through the Chinese Government. This agreement, however, does not exclude direct relations between British commercial agents and the Tibetan authorities as provided for in the Anglo-Tibetan Convention of September 7, 1904, and confirmed by the Anglo-Chinese Convention of April 17, 1906, nor does it modify the terms of Article I of the Anglo-Chinese Convention. The

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Buddhist subjects of Russia and Great Britain may enter into direct relations, on strictly religious grounds, with the Dalai Lama and other representatives of Buddhism in Tibet. Russia and Great Britain undertake, in so far as depends on them, not to allow these relations to impair the stipulations of the present arrangement. Article III provides that Russia and Great Britain shall not send representatives to Lhasa. Further articles formally detail subsidiary points following from these leading principles of action ; and among other things, prohibit, except by mutual consent, any scientific expedition into Tibet for three years, a step wherein the concurrence of the Chinese Government is invited.

In all agreements of the kind there must be mutual concession to come to any conclusion at all. Yet save for the purpose of completely frustrating any temptation to covert intrigue, the last clause seems hardly necessary, seeing that the scientific exploration of Tibet is one of the things expected from the breaking down of the exclusive barriers that have so long inhibited outside intercourse with that country. The same reason presumably accounts for Great Britain's self-denying ordinance with regard to a British Resident at the capital ; as the presence of a virtual Russian agent there in the person of the Buriat Lama and Russian subject, Darjieff, at a time when any such advantage was denied the Indian Government, was one of the questions that incited the dispatch of the mission to Tibet by Lord Curzon to bring all such questions to a definite issue. This agent, it will be remembered, fled with the Dalai Lama on the approach of the British expedition to Lhasa. So far as territorial extension enters into this understanding, Britain's stipulations are simply at one with her soundest interests. The Indian Empire is now defined by great natural frontiers beyond which it would be a source of weakness rather than strength to extend further its territorial responsibility. And for years to come the internal development of the latent resources of the Indian peninsula, and its eastern appanage of Burma, will employ the best energies alike of the administration and the people.

Now of the forces that make the determining factors in human affairs, one series centre in material interests, the second, in spiritual or cosmic interests. It is with the first that the combinations of statesmen are more immediately connected.

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The second series, intangible and psychic in the order of their influence, elude the statesman's limitations and weapons of material power ; yet they are ever entering into problems of state-craft to confuse the aims sought through its normal mundane resources. The signal instance of the kind, perhaps, in European politics, is to be found in the so-called Eastern Question, with its standing religious difficulties which diplomacy cannot solve. India embraces within her borders three distinctive phases of this spiritual power :—the indigenous faith of the country itself, the Brahmanical system, with its various sub-divisions ; the Islamic polity that, while numbering among its actual adherents about one-fifth of the whole population, ramifies throughout the western continent to Africa and Constantinople ; and that system known as Buddhism, mainly centring now in Burma together with Ceylon. Though this system has virtually disappeared from India, the land of its origin, after reigning for some centuries as its ascendant faith, the most sacred scenes of its traditional history belong thereto ; while its tenets influence the northern and eastern confines of India,—through Nepal and Bhutan to Tibet ; through Burma to south-eastern Asia ; through China, in a modified form, to Corea and Japan. Our relations with the countries dominated by Islamic doctrines have been a feature entering decisively into Indian trans-frontier politics from the beginnings of British rule. Important considerations regarding them appear in the new agreement. But until the recent events which opened up Tibet on terms embraced by the above-noted conventions, our intercourse with adjacent Buddhistic and quasi-Buddhistic communities has been transient and perfunctory. In the case of Tibet, for quite a century, any intimate communion was rendered impossible by the settled policy of its rulers themselves.

One of the most potent means of ensuring the stability of the peculiar position occupied by Britain in Asia, is the evocation of feelings of amity and good will towards that position on the part of neighbouring peoples near akin in sympathies to the distinctive communities within her own domain. And, starting out from her non-aggressive basis, to utilise the agency of the spiritual affinities of these communities—their social and intellectual culture forces in the conduct of her relations with her various neighbours ; those forces which as above intimated,

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transcend the influence of mere diplomacy. Thus, for instance, the Anglo-Muhammedan College of Aligarh, combining Islamic ideals with Western science, and with its reactive effect on Islamic Education in adjoining lands, is a link connecting our Indian polity in a most intimate way with the higher life of the general Mohammadan world. And the nature of the attitude of that world towards the Indian Empire is a factor of weight in all estimates affecting its international position. So, in a correspoding manner with that other great spiritual factor on her eastern confines—that of Buddhism. Now that such greater facilities of communion than previously obtaining have been created by these new conventions between its communities and British subjects, they, too, are susceptible to certain methods of approach, that cannot but prove beneficial alike to the best interests of India and their own. And this partly on account of recent developments in connection with Buddhist society in the British Empire itself.

With the awakening interest in Eastern thought taken by European scholars during the past century, no one system has aroused greater attention than the Buddhist. And from the positive attitude generally adopted in the expressions of its philosophical treatises towards those fundamental cosmic and psychic problems which other systems, like the Vedantism of India, treat from such a different and mystical standpoint, a close inquiry has been made into its original sources. A leading part in this work has been taken by the Pali Text Society of London, under the presidency of Professor Rhys Davids, assisted by other European students, who has remarked of this labour *apropos* of a form of thought put forward by Theosophists as Esoteric Buddhism :—

> It is very instructive to notice the fact that the name of Buddhism has been rejected by the leading expounders of Theosophy (really in many instances the rebound of half-trained intellects from a crass materialism). This fact is really an unconscious tribute to the success of the efforts that have been made in the last few years to render the authorities of the real, original Buddhism accessible to the Western world. And I venture to think that the publication and translation of the Buddhist texts may possibly have no little influence among the more cultured of those Eastern peoples, who still call themselves Buddhists although they have wandered, in many respects, so far from the ancient faith..... It was no easy task to find MSS. and competent scholars willing to spend years of labour without fee or reward of any kind. But both difficulties have been surmounted.

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What may be in part a response to this disinterested undertaking is already evidenced in the inauguration of a corresponding movement among Burmese Buddhists by the establishment recently of a *Buddhasasana Samagama* or International Buddhist Society, with its head-quarters at Rangoon. This society, too, has for its objects the extension of the knowledge of the tenets of Buddhism in their purer form, the study of the Pali texts, a language allied to Sanskrit, in which what are regarded as the most authoritative sources of the system are written, and the establishment of a college on Western lines in harmony with Buddhist tenets at Rangoon, together with the publication of an organ in English, called *Buddhism*. A feature in this publication is an assertion of the claims of Buddhism on the attention of the Western World on grounds of the substantial harmony of its philosophical doctrines with those of modern science. On these grounds, the Council of the Society prepared and presented an address to the International Congress of Free Thought that met at Rome in September, 1904, in which in summing up its doctrinal exposition, it declared:—

> Because of these things, these fundamental teachings of the eternity of Force (whether named material or mental), the universal Reign of Law, the apotheosis of knowledge, and the wide tolerance which flows from such ideas; because Buddhism has been throughout the ages the Religion of Free Thought, has never stained its annals with the record of one persecution or of one martyrdom in the name of that great Teacher Buddha, who taught wisdom and compassion as the highest glories of mankind, that we alone perhaps amongst the religions of the world have claimed to be represented in this august conclave.

While these interesting and suggestive influences are at work within the Empire in connection with Buddhist associations, political developments have brought the British Government into direct relations with the Burmese community. A leading element in the Buddhist system is the *Sangha* or Order of Mendicants, through whose mission enterprise in the past is mainly due its spread into Eastern Asia. Since the British occupation of Burma, the office of *Thathanabaing* or chief of the Buddhist Order there, had been without an incumbent through the death of its last holder, and the difficulty of appointing a successor on account of British neutrality in all religious concerns, where previously, under the Burmese kings, this duty was in their discharge. The matter, however, was lately settled by an election among the monks themselves, and their choice

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was ratified in open *durbar* by the Lieutenant-Governor with every impressive ceremonial adjunct amid general rejoicing. Thereby was adduced the Government's sense of this dignitary's importance and responsibility, who is virtually an official of State. From the part played by the *Sangha* in the life of the Burmese, where almost the entire education of the young is in the hands of Buddhist monks conducted in the monastery schools, the maintenance of a high standard of conduct therein becomes, therefore, a State concern,—and one it is the *Thathanabaing*'s prerogative to enforce. He has also to deal with many matters affecting ecclesiastical property, appointments, and the like. From this national interest bestowed on education, Burma stands in the forefront of all other provinces of the Indian Empire for general literacy, both male and female. And it may be noted here, in passing, that in other related social regards Burma occupies a higher plane of civilisation to that generally presented by India ; as in the status accorded to women, where Mr. Scott O'Connor, a well-informed observer remarks in his instructive book, *The Silken East* :

> The infant marriages and shutting up in walled houses, the polygamy, the harems, the social punishment of widows, the denial of spiritual rights which prevail in the neighbouring continent of India, are unknown in Burma. Here women marry when they are of age, and after they have seen somewhat of the world. They are not handed over as chattels to a man whom they know not ; but are courted and won. The Married Women's Property Act, a recent flower of British civilisation, has in effect been established for centuries in Burma. In this country, where the women earn so much, the woman's earnings are her own. The lightness of the marriage laws, the readiness of the Burmese woman to enter into an easy alliance, shock the virtue of the strenuous foreigner ; but within her ideals she is a perfectly proper, modest, and well-mannered woman.

The general discussion of the merits of the Buddhist system and its related civilisation is, of course, beside the present purpose. But what is of importance in this connection is the fact that within our own borders, under the direct authority of British power, new internal life is being awakened among its adherents stimulated in part by British culture, after a long period of comparative quiescence. In challenging the attention of the civilised world by its more cultivated advocates, critical examination is bound to be evoked in return. And in a system that "has never imposed any bondage whatever on human thought or defined the limits of the human mind," and claims to be at one

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with the most advanced teachings of modern science, the Humanist corollaries of that science cannot but react positively on its own social prescriptions. For while there are justifications for this claim in some philosophical positions of pure Buddhism, and much that is admirable in certain of its ethical teachings, there remain other related intellectual and social implications of a more doubtful validity that concern the further advancement of the Buddhist world, the revision of which appears necessary thereto. This, however, by the way. As these innovating culture-forces begin to affect the course of Buddhist civilisation and education in the Indian Empire, with the renewal of intercourse between kindred peoples contiguous to its borders, so long interdicted, the flow of this civilising and regenerative influence must correspondingly affect, in degree, the life of these communities in turn. It is the posibilities that may arise from such a contingency that gives its vital interest to the situation opening up under the various diplomatic arrangements now obtaining. And from certain considerations regarding these peoples we may gather some indication of the direction such possibilities may take.

Whatever the philosophical value of the higher aspects of Buddhist thought; in its popular form, as it has found its way amongst the various races now affected by its tenets, it has been translated in terms of the ignorance, superstition or enlightenment, and native idiosyncracies of these several peoples. Even in its early Indian history, largely shrouded in tradition, there are records of divisions over questions of doctrine into a "northern" and a "southern" school,* and of the absorption of extraneous beliefs and practices. It was apparently through its "northern" disciples that the teaching was carried into Central and Eastern Asia. In Tibet, it became blended with the devil-worship of the half-savage Tibetans it helped to civilize. In China, a considerable metamorphosis took place, as in the transformation of the abstract idea of compassion, *avalokiteswara* into the goddess of mercy, Kwan-Yin, to whom personal adoration is paid; whereas in the stricter tenets of the system there are no personal deities to be worshipped. Appearing in Japan

* European scholars of the Pali Text Society regard the claim of the Southern school, represented in Burma and Ceylon, to uphold the purer meaning of the system, as authoritative.

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about the 7th century of our era, at a period when the country was plunged into chronic internal strife, it appealed to the instincts of a martial people by a modified adoption of its principle of renunciation, rather than through abstract doctrine. As remarked by Mr. O'Kakura Yoshisaburo—a Japanese exponent himself, in his thoughtful work, *The Japanese Spirit*:

To pass from glowing life into the cold grasp of death with a smile, to meet the hardest decrees of fate with the resolute calm of stoic fortitude, was the quality demanded of every man and woman in that stormy age.....This sect [the contemplative or *Zen*], which drew its patrons from the ruling classes of Japan, was unanimously looked up to as best calculated to impart the secret power of perfect self-control and undisturbable peace of mind. It must be remembered that the ultimate riddance in the Buddhist sense, the entrance into cold Nirvana, was not what our practical mind wanted to realise. It was the stoic indifference, enabling man to meet after a moment's thought, or almost instinctively, any hardships that human life might impose, that had brought about its otherwise strange popularity.

The ecclesiastical form which it has assumed in Tibet, where the powers of Church and State, so to say, have long been united, is due to a chain of circumstances that has elevated the heads or Lamas of the monastic orders into practical rulers of the country, following on the deposition of the native line of kings. This position was confirmed by the countenance accorded to Lamaism by the famous Mongolian Emperor of China, Kublai Khan, grandson of the terrible Jenghiz Khan, under whose suzerainty Tibet had fallen. Seeking a regulative system to discipline and control his barbarric Mongolian subjects, he invoked Buddhist assistance therein, recognised and honoured the temporal authority of its leading ecclesiastic, and caused himself to be crowned thereby Emperor of Mongolia. From this time (about the 14th century) comes alike the Chinese suzerainty of Tibet, and the peculiar assumptions of the Grand Lamas to be incarnations of the Buddha. A special spiritual authority thus attaches to the person of the Grand Lama throughout the region of northern Buddhism to the borders of western China. With the eventual expulsion of the Mongol dynasty from China, its Kalmuk princes fled to outer Mongolia, where, being cut off from Tibet, they set up a Grand Lama for themselves, whose representative to-day has his seat at Urga within the Russian sphere of influence. With the flight of the existing Dalai Lama to Urga, the prerogatives of his office have reverted to the Tashi Lama of Tashilhumpo, who is thereby appointed *de facto*

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pontiff of the Buddhists of Tibet and Central Asia and virtual ruler of the country. But his functions remain of a chiefly spiritual character—he being a Grand Lama in his own right invested with divine attributes scarcely inferior to those of the Dalai Lama himself—and the temporal power at Lhasa thus devolves on a Regent-in-Council.

On the conclusion of the Tibetan mission an account appeared in a leading newspaper, by one of certain officers of the mission, of their reception at the hands of the Tashi-Lama at his monastery near Shigatse. He is presented as a refined, intelligent personality, of dignified manners, and about 24 years of age, who gave a cordial welcome to his British visitors. And on taking a private farewell, he begged them to take an early opportunity of informing the King-Emperor of the kindness with which they had been received, and of his wish to do everything in his power to encourage trade and friendly intercourse between His Majesty's Indian Empire and Tibet. A further earnest of the sincerity of this desire has since been given, on his part, by visiting in person the Viceroy and paying respect to the presence of the Prince of Wales in India by whom he was received, in the course of a pilgrimage to the sacred scenes of Buddhist history. This visit coincided with that of a fellow Buddhist potentate—the Tongsa Penlop of Bhutan; with whom, too, previously, only the most distant relations had been observed with the Indian Government. And significantly enough, the visit of the British officers to the Tashi Lama occured near the anniversary of the reception of one of Warren Hasting's envoys, in 1783, by his predecessor of that day. That far-sighted statesman and first Governor-General had made it one of his objects to cultivate intimate relations with the trans-frontier countries to the north; and had succeeded in opening up "a mutual and equal communication of trade" between Tibet and India, and even in securing a representative at the capital. But his combinations to that end were not afterwards sustained by the British rulers; since when, the exclusive policy of the Tibetan Lamas that Hastings had modified, has been enforced with renewed severity until the quite recent events which have, happily, inaugurated a regime of improved international amenity.

To sum up, then, the portent of the several movements and events reviewed in the foregoing pages, we find that the attitude

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of isolation on the part of the countries in question has at length been modified, and communion freely opened up with kindred British subjects, at a time when new and vivifying influences are at work in the British—Buddhist world. And this, too, coincides with a momentous stirring of the currents of oriental life, in general, by the stimulus of the rise of Japan into a world—power and the late struggles in the Far East. In the course of recent parliamentary debates over the Anglo-Russian Convention, it was urged by critics that an undue concession had been made to Russia by recognising equality of status therewith in Tibet, where previously Lord Lansdowne, at the time of the Tibetan mission, had asserted the claim of this country to superiority of influence therein from her contiguous position. The Government defended their conduct on the ground that their predecessors had virtually receded from that attitude, and that the less we had to do with this country the better, so long as Russia acted in a similar spirit. This position is sound enough so far as direct interference with Tibetan affairs is concerned, and the extension of any political responsibility beyond our natural Eastern frontiers. Yet it is to the highest interest of Britain, that civilisation and enlightenment shall spread throughout the inner regions of Asia when incalculable forces are emerging within her seclusive life; just as the spread of education, the minimising of ignorance among the superstitious masses of the Indian peoples themselves, must assist the task of promoting progress in her own sphere. It is such a civilising process that must follow, under all these circumstances, the renewal of free intercourse between the more enlightened and the less enlightened centres of that great factor in oriental culture embraced under the term of Buddhism. This process, too, will be opportunely furthered by that improvement in the system of communication between Burma, India, and the north-eastern Frontier, which is expected to follow from the reorganisation of Eastern India involved in the so-called "partition" of Bengal. The hostile policy adopted towards foreign intercourse and trade on the part of the Tibetan Lamas, accentuated during last century, was largely instigated by their selfish desire to maintain their peculiar ascendancy over their ignorant subjects by preventing any disturbing alien influences from reaching the country. The Tibetans themselves are a genial race on the

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whole and keen traders; and there is every likelihood of the removal of such oppressive restrictions being taken full advantage of in this respect, to their general benefit. So, in various ways, there may be set up, from all the associations and factors we have indicated, a flow of culture-forces that, extending through the Chinese Empire to Japan, may even potently affect the more intimate side of the Anglo-Japanese alliance.

But in what way can such developments be influenced by direct Governmental action, seeing its neutral position in all similar concerns, and its voluntary guarantee not to accredit in the case of Tibet, a British representative at the capital? Now this question raises a further related one, which has reference to the resources open to the Indian administration of *indirectly* furthering its higher interests by the more intelligent employment of Indian talent in its foreign consular and diplomatic services and relations with neighbouring lands. For just as the ultimate internal problem of India is to effect a closer association of Government and the people by means of such forms of representative institutions as consist with Indian conditions; so in its external relations with the Oriental world it is desirable that they shall be largely conducted through agents at once loyal and trustworthy and *persona grata* with the peoples and the governments concerned. And as this policy of association goes steadily forward, the ranks of Indian society qualified for such missions will be correspondingly enlarged. The present situation on the north-eastern frontier affords a signal opportunity for boldly experimenting in this direction. It is obvious how much more effectually all those higher interests we have emphasised can be *inter alia* promoted by, say, cultivated British Buddhist subjects, acting as trade agents and the like in Tibet and Western China recognised under the present conventions —than by Europeans.

British international policy has the reputation of being content in its official conduct with taking short views and meeting contingencies as they arise. Be this opinion correct or not, it is certainly vital to our Eastern dominion that it be directed with regard to the most far-sighted views attainable; and that all the social forces of British enlightenment shall co-operate to this great end, and the extension of the finer factors of modern civilisation among those eastern provinces naturally susceptible to the play of their operation. No combination of circumstances, in this respect, provides a more favourable field than those we have passed under review.

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THE ORIENTAL AGITATION FOR SELF-GOVERNMENT.

By Mr. Sydney Brooks.

I.—THE PROBLEM.

THE Orient is disproving Tennyson—not only disproving but reversing him. If the present rate is maintained, fifty years of Cathay will soon be better than a cycle of Europe. It is we of the West nowadays who are inert, wrapped in immemorial calm, not to be moved. It is the East that is restless, clamorous, experimental, and excited.

Throw your eye from China to Peru, and wherever it lights upon a patch of the Orient, there it finds commotion. And the commotion, as its root, is of Western origin, the reflex of Western experience, the resultant of Western influences and propinquity. There are those who deny that Europe ever has influenced Asia or ever will, who hold that the domination of sections of Asia by Europeans will not only pass away but will leave no permanent trace behind it, and who are convinced that all the British have accomplished in India and the Russians in Northern Asia and the French in Southern China will ultimately count for as little as what the Romans accomplished in Britain.

That is to say, a few roads, a few buildings will survive, but nothing else. Of lasting effect upon the thought or creeds or mode of life of Asia there will be no memorial whatever. The very fact that white men once ruled over parts of the older world will be forgotten or remembered only as a curious historical incident. Europe, according to this view, will be recalled to the mind of the Asiatic of the future only by the occasional sight of some crumbling work of applied science. But the inner life, the traditional habits and instincts of the Orient will have been left wholly unaffected.

II.—REPAYING OUR DEBT TO ASIA.

There is a good deal of support to be extracted from history for this lugubrious forecast. Asia, in the long run, has always defeated Europe, has always made a greater impression than she received. Our creeds, our letters, our arithmetic, much of our art, have all come from Asia. Invention for invention,

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Europe is still in the Orient's debt. Influence for influence, the scale dips immensely in favour of the East.

There is, however, one dubious return we are now making. We are importing into Asia, or Asia is borrowing from us, a contrivance which is not merely material—the contrivance of representative government. Twenty years ago one would have said with confidence that whatever else the East might accept from the West it would never accept democracy. Of all the instincts of the Oriental mind, of all the barriers of separateness between Europe and Asia, this was held to be the deepest rooted and the most permanent—that the West was irresistibly impelled towards self-government, and the East not less irresistibly towards absolutism.

We have all heard that axiom, and especially the latter half of it, reiterated again and again as something equally fundamental and indisputable. That the direct rulership of a single head was the only form of government that Asiatics could ever conceive; that their theory of power was that it was a Divine and not in the least a secular function; and that despotism and the daily exhibition of personal will alone harmonise with their genius and their desires—all this has been treated, time without mind, as the very alphabet of Eastern lore.

III.—SELF-GOVERNMENT IN THE EAST.

Would anybody so treat it to-day? It may, of course, still be true, but for the present, at any rate, all the appearances are against it. From Constantinople to Pekin there seems something like a conspiracy to prove it a hasty and altogether fallacious generalisation. We may yet have to throw over two cherished theories. We may have to give up the idea that the Occident can never influence the Orient, and we may have to abandon the notion that Asia cares nothing for self-government.

For what do we see? We see the Egyptian Nationalists clamouring for a Parliament and for a larger control over the finances and administration of their country. We see the Sultan granting a Constitution at the bidding of the Young Turks, and, more remarkable still, of a section, at any rate, of the Army. We see the Shah first endeavouring to keep insolvency and rebellion at bay by yielding to a popular agitation for representative rule, and then changing his mind, not without violence.

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We see portions of India almost convulsed by a movement for the expansion of popular liberties. We see Russia, which conforms in more ways than one to the Oriental type of State, struggling to obtain and to extend the institutions of democracy. We see the Siamese at Bangkok agitating the same problem. We see China promising herself a Parliament in twelve years' time and sending out a Commission to report upon the governmental systems of Europe. We see the Filipinos working self-government with a loquacity that not even a Dublin Convention could exceed, and we see the Japanese in full and practised possession of all those forms of representative rule which, we used to be assured, no Oriental could either wish for or appreciate.

IV.—TAKING US AT OUR WORD.

What is the meaning of so strange a phenomenon? Is it, as some maintain, all moonshine and insincerity, the blind response of ignorance to speciousness, the mere aimless and fortuitous aspiration of people who do not know what it is they really want? I confess I find it difficult to accept that view. It is always a mistake, when people declare they want a certain thing, to assure them that they are mistaken and that what they really want is something quite different. When you find Orientals of widely different races and under wholly dissimilar conditions agitating for self-government, it seems to me almost a waste of time to argue with them that an enlightened despotism is their instinctive ideal, and that what they really wish for is not self-government but good government.

The plain fact is that wherever East and West are in contact, wherever the Oriental is suffering from the aggression of Occidental civilisation, wherever he is bethinking himself of how to get rid of this uncomfortable and disquieting supremacy, he is turning with one accord to the device of representative government—probably with some vague idea that representative government is the contrivance which hitherto has buttressed the supremacy of the West, the root-cause, in short, of Occidental victories in peace and war. We have always held it up before him as the ideal of progress. He is now taking us at our word and trying to realise that ideal, hoping thereby to strengthen himself against the pressure of the West.

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INDIAN MUSALMANS AND SWADESHISM.

By Mr. Mushir Hosain Kidwai, Bar-at-Law.

SOME critics—with whom, wish is evidently the father to thought—say that all Indian Musalmans are anti-Swadeshists. That is untrue. I am a Musalman and yet I am a Swadeshist. I am a Pan-Islamist Musalman too—a Musalman whose sympathies for his co-religionists are not confined to the boundaries of India, but are world-wide and extend to the whole Muslim world. I also know that what I publicly say or write is heard and read with interest not only by the Musalmans of India, but also by those of Turkey, Arabia, Egypt, Persia and other Islamic countries. I am quite alive to my responsibilities, yet I am a Swadeshist and do not hesitate in declaring so. In fact, I anticipated the Swadeshi movement about three years before it was started in Bengal. It was in 1903 that I wrote a little pamphlet in Hindustani showing the material, economic, social and political advantages of developing Indian art, industries and commerce, and setting forth the following two propositions before the Talukdars of Oudh :—

(1) To form an Association with the object of creating union and friendship between the different races inhabiting India, every member of which should make it a point to use, *as far as conveniently possible*, home-made things and assign to himself the duty of inducing others to use indigenous things, to foster Indian commerce and industries and help Indian enterprises.

(2) To open stores under the management of the members of the above-mentioned Association on the principle of co-operative companies, in important towns, with branches in smaller towns. The object of these stores to be to popularize India-made things, to bring them within the easy reach of the people, to procure new designs and new inventions, to advertise indigenous goods and to help Indian workmen, artizans and manufacturers.

I suggested that these stores and associations should publish their own organ and prepare a complete and up-to-date directory

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of all the India-made things. In short, I suggested a complete organisation for the economic, commercial, and industrial development of India and its resources; as I believed then, and believe now, that Swadeshism is the thing which can effect the salvation of the people of this "land of regrets." Swadeshism is the weapon in the hands of not only Indians but the whole Asiatic world to break the prowess of Europe. Europe dominates over Asia through its materialism, commercial activities, industrial development, scientific inventions and organising power. Swadeshism would bring all these things to Asia also.

As regards Musalmans, they, not only of India, but of other countries also, stand in need of Swadeshim. It gave me pain when I learnt that the marvellous Bazustan (covered market) in Constantinople, where I saw them selling trinkets of no value and other foreign trash, was a place where they used to sell, before the Crimean war, indigenous things to the value of thousands of pounds every day. The same is the case in other towns of Turkey, Persia and Egypt. Let those "disarmed" Indians who consider that military strength is necessary for the prosperity of a country and its people take a lesson from Turkey and its people. Turkey is in a very unprosperous state, although the Turkish nation is armed to the teeth. The one thing wanting there is Swadeshism. Let those thoughtless Indians, who imagine that once they get rid of their "alien" and "unsympathetic" rulers every-thing in India will be all right, give a thought to the state of affairs in Persia. Persia is not a country governed by aliens, still the Persians are the most unhappy and an impoverished poorly people. The Persians are an intellectual people, they are one people, their country is a rich country and they have their own ruler over their head. But one thing is wanting in them and that is Swadeshism.

But pure and simple spirit of Swadeshism can not do much. The great nationalist of the age, the Mazzini of Egypt,—Mustafa Kamel Pasha—inspired the whole of Egypt with the spirit of nationalism, but he could do nothing for the prosperity of the country, because he was not a practical Swadeshist. Even if Egypt were to become free to-day from the domination of Europe, it would still have to remain, economically, the slave of Europe. The prosperity of a country and the happiness of a

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people rest, in these days, on the development of the resources of the country and on commerce and industry.

I have shown that all the Islamic countries—Egypt, Turkey and Persia—stand in need of Swadeshism. In India, it is the Musalmans to whom Swadeshism would prove more beneficial than it would to the Hindus. The one business which would profit most by Swadeshism is the cloth-manufacturing business and so the one people who would be most benefited are the *Julahas*, who are, as a rule, Musalmans. There is another way how the Musalmans will profit most by the development and revival of Indian industries and commerce. It will open fresh fields to the Moslim population for the investment of their money. At present there is none for them, while there is for the Hindus, who are not forbidden by their religion to take interest.

What is the case now? If an ordinary Hindu tenant can spare a few maunds of wheat or a few rupees he lends that to others (generally to a Musalman) on an exorbitant interest and those few maunds of wheat and those few rupees he possesses begin to increase and so high at places is the rate of interest that in no time the tenant becomes a *mahajan*. But, if perchance, a Musalman manages to save some grain or money he does not find any way to increase those things. The grain gets eaten by insects and the money by dust because it is buried deep in the ground. Now, if there be an industrial improvement in the country, it would then enable the Musalman, who manages to save a little, to invest it in some paying concern or some petty industry. He could have a chance of buying a share in any Company, if nothing else. But Musalmans cannot possibly join in militant Swadeshism. They have an international importance and a greater responsibility. They are bound by duty and by religion to be loyal to the ruling authority. They have to win the sympathies and affections of the British people not only for themselves in India but also for the sake of their co-religionists abroad. So if their Hindu countrymen want them to join hands with them in Swadeshism, that Sawdeshism must be run on peaceful and economic and not on political and militant lines.

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THE "ONE LANGUAGE PROBLEM" IN INDIA.

By Mr. V. N. Mehta, B.A., I.C.S.

NEARLY eleven crores of Indians speak the Hindi language; and more than eight crores understand it, when freed from the undue predominance of "tatbhava" vulgarisms and "tatsama" pomposities. Even the Dravidian South is tinged too deeply by the Upanishad philosophy to find in the eldest daughter of mother Sanskrit, a comparative stranger. It is a mistake to separate people by their races. The Celts of French Brittany are not more alike the Provencials of France than the Dravidians of Southern India are to the Aryans of Hindustan proper. The South has drunk so deep at the fountain source of Aryan thought that she has the credit of having given birth to Śankaracharya and Madhvacharya. What with the spread of Jainism from Mithila to Tanjore and the reassertion of new Hinduism from Hardwar to Cape Comorin, India that had realised her unity under Asoka the Great, felt again that she was one spiritually. The holy waters of the Ganges were mingled with the ripples of arrowy Cauvery into one silver-band of "ahinsa"; and the race antagonisms of the Vedic period were succeeded by a compromise that reconciled the Dasya to his Aryan foe, and made Hinduism a proselytising creed. Then came the era of re-birth—the birth anew of vernacular literatures and spread of the *Bhakti* doctrine. This was also a universal movement characterised by the assertion of individual reason against sacerdotal tyranny; by the rise of lower classes and the assertion of their spiritual equality with the upper classes; by the elimination of the priestly classes from the social economy and of holding communion with faith and love with God direct; by the rise of vernacular literatures and translations and adaptations of Sanskrit classics in the idiom of the homely patois; by the display of individual eccentricities, exaggerated piety, hysterical ecstatic outbursts of feeling, in short by a lyricism which recognised Man over and above men and in direct relation and communion with God. This movement was uniform from the North (witness Kabir and Nanak) to the South (witness Eknath and Tukaram); from Bengal (with its Chaitanya) to Western Hindustan with its Tulsi Das and Surdas, Premanand, Mira Bai and Narsingha Mehta. I have gone over these periods of unification to show that India, whether Mongolian, Scythian, Dravidian or Aryan, is one and the same spiritually, intellectually, morally. These periods are—(1) The

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Buddhistic, under and after Asoka the Great, (2) The Jain, (3) The Neo-Hindu (Deccan and Gujerat), and (4) The Renaissance in the XV and XVI centuries.

India is spiritually one; why then is it not linguistically one too? The answer is simple; nobody has tried to make her so. No one has tried to convert this recognised and potential unity into a reality. For do not more than ¾ of the people of Hindustan understand Hindustani? We shall not call this common language Hindi. "Hindustani" is a better term. It does not savour of the Hindu too prominently. It associates itself as the language of the country, "Hindustan." It includes the persianised and sanskritised patois of Northern India. What then is this Hindustani language? When Babar came to India he found that the revenue and finance departments of the State were monopolised by the Kayasthas and Khatris. They kept their official records in a sort of Hindi and employed the *mahajani* type of Devanagari script for posting up their details of receipts and expenditure. Consequently, there was a great gulf between the official life of the natives of the soil and the Moslem heads of departments. It was, therefore, not till the time of Akbar—the great universaliser—that a compromise was effected; a *modus operandi* was invented; the heads of departments had to learn the language of the financiers. The financiers had to learn the language of the Court. Todar Mal passed an order that the clerks serving under him were all to study Persian. Akbar began to exercise his poetic talents in the language of the people. Mirza Aziz Koka—no mean composer himself—became the patron of native poets. Todarmal, at the same time, had issued orders that all candidates for subordinate employments in the departments under him were required to be conversant with the Persian language. That which was the language of the camp became to some extent more refined, more crystallised. The grammar and syntax were the grammar and syntax of the people of the soil. The words were partly theirs but a large influx of Persian words came in with its adoption by the courtiers as a channel of communication. I do not mean to say that the new language took the place of Persian for court usage; my intention is to show that Todarmal's compulsory introduction of Persian in the curriculum of clerks' education tended to make Persian a fountain-source to borrow from, side by side with Sanskrit and that the foundations of modern Hindustani were then laid. People in general began to use this language in parlance. Did not their fathers and brothers use it officially? The script employed was the Arabic script in all departments, except the accountant's department where even now *mahajani* script is in use. There

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are even now innumerable dialects in Northern India—the Beharee, the Oudhee, the Braj, &c., and yet Hindustani is crystallised grammatically and syntactically. Words fluctuate and shuffle backwards and forwards between Sanskrit and Persian. The language that was used by the Amlas was standardised because that alone was prominently represented in the administration of the country; that alone was required to be the medium of communication from the outside public with any State Department and as State servants then, as now, form the most intelligent portion of the community, what came naturally to them, they universalised for others. This is the origin of the Hindustani language. We want to try and make it the common medium of expression throughout India.

To bring about the result we must make the scripts of Indian vernaculars uniform, and we decide once for all that the script may be Devanagari or Arabic, but none else. The savants of script-symbolism have used no moderate language in praising the scientific superiority of the Devanagari script and the scientific incompleteness and redundancy of the Arabic script. But we will not descant on their comparative merits. If a common script is adopted we will leave the Arabic script to time and we are sure the defect of inefficiency would render it useless by its gradual disuse. We will adopt all changes in the Devanagari symbolism which are ordinarily found in all newspapers of Northern India to represent the "jh" and "f" sounds. Beginning from the lowest we have Maharashtra where, of course, the Devanagari script is used for all purposes of public intercommunism except in letter writing where Modi is employed. But Modi is of no account and Maharashtra practically has adopted Devanagari script for all important public purposes. In Gujerat, there is the Gujerati script, a sort of beheaded Devanagari script, but every one knows the Devanagari script. In fact when a child begins his three R's he has to learn "Balbodh" which is a significant though learned name for Nagari script; and even in Gujerat books of devotion, books of Jains generally and the volumes brought out by the Vedapracharini Sabha and by the Jnanmanjusha of Baroda are all printed in the Devanagari script.

Bengal will have to give up her "insularity" in this respect. She has gone too far. She clothes mother Sanskrit also in this particularist garb. She has sounded the note of unity in matters, economic and religious; surely she would not be behind others in bringing out this consummation, so earnestly wished-for. The fact that Mr. Justice Sarada Charan Mitra has engineered the *Eklipipracharaka Sabha* speaks a good deal indeed. It is significant that

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Devanagar, of which we will say something in detail lower down, should have been published in Calcutta, the home of Bengali Chauvinists. We hope the Bengalees will signalise the linguistic unity of India, which practically potentially exists, by a brave act of self-sacrifice and adopt the Devanagari script for all important publications. The Bengali script may be retained for private purposes, just as Modi is retained in Maharashtra. We have thus seen that if only an effort is made enthusiastically, the Devanagari script must be the common script in India within the next generation. Our only fear is from Bengal. She may say "our language cannot appear well but in our own script. We have grown accustomed to our script so much so, that we cannot abandon it. Has not the German script been kept up by Bismark and the present Kaiser in order to give a distinctiveness to German language?" But here too in all books of general importance, which are of more than "home interest," the Germans now use the Roman characters and not the ugly German scrolls.

The second question is much more bold, much more tentative and not quite free from the charge of being Utopian. We want to make Hindustani the common language of India. This does not mean that all the languages of India with their developed literatures will be superseded in favour of the Hindustani. But just as in the Middle Ages Latin was the language of law, philosophy and chronicles side by side with English, French, German and Italian, so here in India we want to make Hindustani the medium of expression in all subjects, Political, Economic, Scientific, and Philosophical leaving to Bengali, Gujrati and Marathi the fields of literary prose and poetry they are rich in. Let all books in science, in technology appear in Hindustani and people from the Himalayas to the Comorin will make use of them without fail. Have not the Japanese translated the lessons that the West had to teach her in their own language, so that they can be availed of by the masses in general? Japan never committed the folly of trying to teach science to her sons in an English garb. She made the science of the West her own, by translating the salient truths, which she sat down at the feet of the West to learn, in Japanese habiliments. Are not our masses conservative? We have realised it long ago that they would not move unless they are convinced by being taught books written in a language not too outlandish, that it is the seers of their own country who ask them to march in a particular direction. Let books intended to improve the architect appear in a language Vishwakarma might most probably have spoken in, and then you can infuse into the minds of our artisans the improvements of modern times with more than oracular certainty.

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But if scientific books are to appear in an Indian garb, would it not be too great a waste of energy in the beginning of our technical regeneration to have to translate the same truths in about ten different languages instead of using the national, neutral, central language, which the largest numbers speak? The task of translation and assimilation would exhaust all our efforts. Even if a competent bureau of translators were to work for five years to come, the books will not have all been translated into one language. This is our chief argument.

We want an economic regeneration at the quickest pace with the least waste of energy. How to do it? We think the only remedy open before us is—teaching through one vernacular; be the teaching technical, industrial, commercial, scientific, political, economic, social, or religious. Then only will men be formed after a particular pattern; then only will mind respond to mind; then only can the barriers of space be annihilated; then only can a word spoken in the valleys of the Himalayas act like a stone thrown into a pond, creating waves of thought on and on till they strike the other shore; then only can the heritage of a gifted part of India pass current as a common heir-loom with a currency of greater fluidity than quicksilver. Read the *Devanagar*. There you find passages in various languages of India written in the Devanagari script. You will find the languages do not differ so much as the Punjabi turban differs from the Bhownagree. There one realises that if one language supplants the others for purposes of common intercourse, for inter-provincial communication, for general preaching, that language would be impartially saying the thoughts of all, and saying them in the most acceptable and least particularish form. We referred above to the essential unity of Indian civilisation to show that India is one spiritually and intellectually. Should she not have one tongue to speak through, one tongue in preference to another? For the sceptic we may have recourse to history and try to show him that once a language becomes a predominant language how soon it supplants others and makes itself alone the medium of soul-expression? Have we not the example of the Kharosthi patois itself, which originated in the north-west regions of India, gradually supplanted all the patois of Aryavarta, yoked as it was with the advancing civilisation of the colonising Aryans and became in the fulness of time our mother Sanskrit of *Sakuntala* and *Gitgovinda*? Do not we know that the language of Luther began as the language of Middle Germany and because it was the language of imperial chancery and the medium of German reformation-propaganda it

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ended in becoming the one universal language of Gœthe and Schopenhauer? Was Italian under Friedrich II of Germany and French under Philip Augustus the language of the whole people and yet did they not supplant all the particularist patois and eventually become the one language of the people? Was not Wessex-English aggressive in asserting itself over the Northumbrian and East-Anglian? Once a language becomes predominant, whether it be because it is the language of conquerors, or the language of a great religion, it is sure to supplant the various languages of the *one people*. Surely when history records compulsory unifications of languages of *one people*, surely we, sons of one country, can voluntarily choose that one language to which we will inevitably drift some time or other in future, and make it the medium of expressing our national aspirations.

The Hindustani language of the future will neither be too sanskritised nor too persianised. But we cannot fix any definite standard to determine whether a particular word used should be Persian or Sanskrit. The personal equation must come in. A man coming from Southern India says for knowledge 'gyan' instinctively, while a man from the North says 'ilm.' But has not the English language the Latin and Teutonic extremes? There is the school of Johnson and the school of Freeman; but the majority show a happy blending of the Romance and Saxon elements. So will our Hindustani adopt a middle course employing Persian words for all expressions dealing with Central Government—law, police and order—while Hindi words must come in for philosophic as well as household, every-day things. Mukadama, Adalat, Mamlatdar, Subedar, zilla must remain for ever as landmarks to show how the centralised administration came to be introduced into India. We cannot find words to replace them and foolish is the man who tries to bulid up words to take their place. You may as well drive out alchemy and algebra from the English language because they are Arabic words. As regards scientific terms we may retain the most universally known in their own European form. It is useless to emulate the German Chauvinists in their use of saurstoff and wasserstoff for oxygen and hydrogen, respectively. Let us be practical instead of being pedantic. We have dreamt dreams. Shall we not do anything substantial to vindicate our character from the charge of being mere dreamers? Our object at present is—

(1) To have a common alphabet, be it Nagri or Arabic.

(2) To evolve a common language—Hindustani—for all purposes of interprovincial culture; for the spread of a purified religion;

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for the dissemination of sound views in politics; for a universalised technical and scientific training.

(3) This language should be studied by all as a second language.

(4) This language should retain the grammatical skeleton it has at present. Words will then come from the land of the birth of institutions they are intended to designate.

(5) We must aim at a practical solution of the problem, however much deficient it may be theoretically.

With our united efforts, we may be able to achieve what seems to us colossally chimerical. In the hands of a gifted worker the language can become a medium of self-expression—national expression—in all its phases—waiting for the advent of a genius with whom it can become a trumpet to sound soul-animating strains.

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EDUCATION AS ROAD-MAKING: A TALK WITH INDIAN STUDENTS.

By Mr. D. J. Fleming, M.A., M.Sc.

I.—*Nerve Tracks.*

If a ghari passes over a field it leaves a track. If another ghari passes by, it deepens the track. Finally, if many gharis pass that way a road is made across the field.

Now just as gharis can make a track in the field, so every act we do and every thought we think, makes a track in our brains. If we do the deed over and over again, the track deepens into a real roadway in our minds. When once the roadway has been made, thoughts and actions follow it with almost as much certainty as a train follows its steel rails.

In the Primary School, the roadway of penmanship is formed. To begin with, there were no tracks for making *alaf*, *be* and *te*. By hard and conscious effort each curve and dot was made. But a path was left in the nervous system each time a letter was formed. Finally, after the letters had been made again and again, it became easy to write; for roadways had at last been worn.

When one begins to learn to play the *sitar*, one possesses no nerve road for moving the strings so as to produce the music we so much admire. But each conscious effort that the learner makes to properly pluck the strings leaves its effect in the nerve tissue. Trial after trial deepens track on track, until at last the accomplished musician sits before you possessed of those roadways which make the playing of the *sitar* almost unconscious. The trained musician actually has in his body little paths of easy action that the rest of us do not have.

Thoughts leave roads behind them, too. A boy once worked for a shop-keeper. He had been of blameless character; never before had he done a dishonest thing. Suddenly he was convicted of having stolen money from his master's bag, and people wondered how such a boy could have done this awful deed. The explanation is simply that he had for weeks been thinking on the ease with which this theft could be performed. Over and over again he pictured to himself how he could put his hand into the bag and withdraw the money. Each thought left its trace behind making future thought easier. Finally, this thought-road became so well worn that action

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had to travel that way—the hand was placed in the bag, the money was stolen, a character was lost—all because secret thoughts had left marks behind.

So with immorality. Friends are surprised at the sudden fall of a young man of what was supposed to be spotless character. They little think that a man no more becomes bad all at once, than he becomes good all at once. Day by day, night by night, he had been picturing the evil deed, thinking wrong thoughts, and making roadways which unless mightily checked were sure to lead to action. The thought continued made the expression in action inevitable. "As a man thinketh in his heart, so is he."

From the physical standpoint, then, character is built up in our bodies; it exists there as good or bad roadways for thought and action. You cannot simply do or think a thing and be done with it. It leaves a deposit of effect behind; for molecules can register every thought or deed, and nerve fibres store up the effect to help or harm through all future time. Rub down your chief rival between the heats of a race as a student of Kandy College did, and you are instantly ennobled. Intentionally foul a man in football, and your debasement will be instantly registered in the nervous tissue of your body.

The summary of this section, then, is that every thought as well as every action whether good or bad, leaves a definite nerve track behind which by repetition tends to become a road, making it scientifically certain that the nervous system will act again more easily in those ways in which it has once acted.

II.—*Education* vs. *Cramming*.

Now education means the directed development of these roadways. Education is not the acquiring of facts, but the making of habits. From this standpoint an educated man is one who carries around with him in his body nerve tracks which are not found in the uneducated. Because of these developed roadways in him, he can do certain things easier and with more certainty than others, and hence his market value is greater. To enable the public to make a judgment of the extent of development of these roads, a man is allowed to place after his name, "F. A.", or "B. A.", or "M. A."

Now just what is the advantage of the school or college in this process? The answer is that in school and college the opportunity is presented of developing thought-roads in a systematic way. The achievement of any useful work, whether it be great or small, depends on certain habits, partly moral, partly intellectual.

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First amongst these, perhaps, is the habit of duty—of putting business before pleasure—of regarding duty as something to be done in spite of disinclination or even of great difficulty. Now for the teaching of this priceless lesson, before it is too late, we possess no better piece of machinery than the fixed routine of a strictly disciplined school. A moral man is one who habitually and of principle prefers to do his duty. He is faithful not merely to the duties that he likes to do, or to those that are convenient for him, but he yields himself to duty apart from inclination.

Every time a student finds his Algebra hard, but attacks it and conquers; every time he is tempted away from legitimate tasks by frolic, and resists; every time he sets himself with renewed attention to meet a difficulty, he is making a track that will be of value to his country. The student who scamps and shirks is in so far a traitor to his country. India needs men of power, men who can hold themselves to duty. And the student who weakly refuses to undergo the strain of deepening nerve tracks of concentration and attention, need not talk of patriotism. Every lesson is a moral issue, and every task honestly met is a moral as well as intellectual victory. This development of the habit of loyalty to duty is the first and most important effect of schooling.

A second very important roadway that school can develop is that of accuracy. Let God be thanked if it is not a road of inaccuracy; for in the effort to get knowledge and pass, men—both teacher and scholar—may sacrifice that precision and thoroughness which make an educated man valuable. Along with these habits of accuracy should be placed nerve tracks of order and regularity, which are not learned from books at all, but from the quiet working of school rules and school discipline. Note here that the school furnishes the opportunity for frequent and repeated response to accuracy and to order, so that the tracks can deepen until they become part of one's physical being.

A pupil in a thoroughly good school also learns lessons of public spirit and self-devotion, whether from class room or playground. Athletics when rightly guided give most fruitfnl training in self-subordination and loyalty. It is these things—loyalty to duty, accuracy, public spirit—not the acquirement of mere knowledge or the passing of examinations—that constitute the heart of education.* The school furthermore furnishes a gymnasium for the faculties of observation, memory, and reasoning which are all powers required

*See Hadley's *Paccalaureatt Addresses.*

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for the work of the world. Each low mark in an examination is a warning that the only knowledge on which it is safe to rely must begin with minute and accurate observation, followed by accurate recollection, and afterwards by sound reasoning. If the student thus learns the difference between ignorance and that knowledge which can be trusted, he has developed roadways of immense value, quite apart from the particular gymnastic material on which he has worked. Student days are thus priceless for opportunity—but only opportunity—of training to promptness in meeting engagements, for exactness in work, for constancy and perseverance to duty, for superiority to moods, for regularity and system in work, for self-control and self-denial, for absolute honesty with oneself and others as against the fatal facility in making false or weak excuses to one's teacher and in enduring of moral fatigue or becoming tired in doing duty. The school is a gymnasium for all these things—but only an opportunity which may be grasped or not.*

A student may yield to the temptation to copy in an examination, and the roadway of cheating will be fixed in his very tissue. A man may falsify his results in the practical science work; and the road which is called "embezzlement" in later life will have been started. A man may get into the habit of offering false or exaggerated excuses; and the track of slackness has been formed for all future life. A man may litter up a boarding house quadrangle with small torn bits of paper and may talk loudly during study hours; but a track of despicable selfishness has been started.

Nothing, therefore, can be trivial in college life—no sneaking out of class when the teacher is not looking, no excuse that does not ring true, no weak yielding to a headache. Nerve molecules record every decision and make of school and college an opportunity for life's equipment or life's ruin?

Cramming differs from education in laying the emphasis on the label. Education values the roadway; cramming wants the name without the repeated effort absolutely necessary to produce the road. The true student does each day's task, meets each difficulty, solves each problem, and thus by a repetition of concentrated effort lays a basis for future power. Both he and the crammer may pass the examination; both will in time forget the knowledge laboriously acquired. The difference is that the student has developed power; the crammer, the appearance of power. In so far as the various degrees are supposed to stand for certain courses of mental discipline,

* See King's *Rational Living*, p. 89.

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the student receives his as an honest man—the crammer, as a foolish and deluding candidate.

Such a view-point makes plain a rule such that a student must have attended at least two-thirds of the given lectures before presenting himself for a degree. The fact that the student could pass the examination after having attended less than the required time has nothing to do with the question. Not the ability to pass the test, but the development of power through repeated efforts, *i.e.*, the formation of nerve tracks is the essential; and for this, time is absolutely necessary. No matter what a clever memory may enable a man to do in an examination, it is scientifically certain that the work of a few months cannot produce the potential power in the shape of developed roads, that a daily work of a full course does. The protection of the public justifies a minimum limit under which a man may not present himself for securing a degree which is the label of a process that can not have been undergone.

Cramming may be useful when a lawyer wants to quickly get up the details of a case; but it is gross injustice to the public when it enters into one's student life.

Power comes from study. If one does not intend to study, he should for honour's sake drop out—better not go to school or college. Under such circumstances, school is a preparation that does not prepare. Have nothing to do with that low standard which simply provides for a certain margin of safety in attendance and study. Go in heartily for the maximum amount of discipline, that deepest roads may be developed. India needs men of power, not men of degrees.

III—*Education* vs. *Schooling*.

It must be plain from what has been said that education as road-making is not confined to the school-room. Schooling is only that part of one's education which comes within the walls of the school. Schooling stops when the bell rings, when vacation comes, at will. But education is constant, whether for good or bad. It is acquired by the work and play of the shop and bazar, as much as by the discipline of the school; and a good school will hardly be able to counteract the influence of bad homes or vicious companions. In short, education includes the whole effect produced on the mind by the external forces which play upon us; schooling is only a small fraction of education.

Let us reckon up the amount of these unofficial agencies of education, that are under no Director of Public Instruction. Suppose

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we say that a healthy boy sleeps sixty-three hours a week; this will leave one hundred and five working hours. Out of these school preparation and attendance take about seven per day or forty-two in all. Thus these hours of schooling come to only forty per cent. of the working hours in a week of full work. Taking the whole year, and allowing for vacations the forty per cent. sinks to thirty, and every one knows that even this thirty per cent. is subject to enormous deductions under the heads of absence, and still more of inattention. But the seventy per cent. of time given over to forces other than the school is liable to no deductions.*

Moreover, these general and unofficial agencies of education not merely dominate at least seventy per cent. of each year of school life, but they begin with the child in the cradle, and often prove more powerful and effective than any official teaching. Too much care cannot be exercised that the sights, and sounds, and words, and thoughts of a home shall be of a pure, sweet, noble sort; for each home influence is leaving its nerve track in the pliant fibre of the child. In fact, as Van Dyke says in his *Days off*:—"We are all scholars, boarding scholars, in the House of Life, from the moment when birth matriculates us to the moment when death graduates us. We never really leave the great school, no matter what we do. Play time is a part of school time, not a break in it. Lessons that we learn when we do not know that we are studying are often not the least important." A large part of our education, therefore, is unconscious. All that we hear or see comes in and leaves its deposit of effect, remaining there as a tendency to future action. One cannot, therefore, hear a foul story or see a degrading window in a bazar without danger. These tracks are laid at our peril.

On the other hand, it is inspiring to know that you can count with scientific certainty on the fact that the effect of every good thought or deed is stored up and can be added to day by day. Hawthorne, in his beautiful story of *The Great Stone Face*, illustrates this very truth. Up on the hillside the rocks formed themselves into a great stone face of singular calmness and nobility. There was a prophecy in the valley that sometime a Saviour would come whose face would resemble the great stone face. A village lad earnestly contemplated the face from day to day, longing for the Saviour, until little by little his face took on the calmness and nobility of the image, and the people recognised him as the promised one. Shall we ask what is the great stone face of your home or *muhalla*,

* On this see Leighton's *The Boy and the School*.

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or village? Into what are your sisters and brothers being transformed by the dreadfully certain educational agencies of the home and *bazar*?

Would that some all-seeing Inspection Committee could report on the University of the home, and on the *charpai*-college, or athletic field! For let us not forget that more than seventy per cent. of education is received from the home, from the group which gather on the *charpai* in the evening, and from the mingling of man with man. In this kind of education, every student is a teacher. And hence comes the responsibility of each student to bring to home, to hostel, to athletic field not simply his good—but his best. Every one who contributes to a healthy public opinion, who does his part in stamping out what is mean and low and small, is taking a noble place in the educational service of his country.

Habits—or what we have been calling nerve-tracks—are being made during every waking moment. What in the youth can be readily moulded, in the men has hardened like cement. There is a "time-limit" in habits. Prof. James* points out that a man's habits with reference to toilet, care of clothing, manner of talking, etc., are largely fixed before he is twenty; the chief lines of his growth and acquaintance, before he is twenty-five; and his professional habits, before he is thirty. The question each student must ask himself is: "Am I willing to become permanently fixed and hardened into what I now am"?

There is, then, an opportunity, a danger, and a responsibility in hours spent outside the class-room. Each of us is educating and being educated by all about us. Let us make all count for good.

Young men of India, your country needs full, round men—men who have developed the capacity to serve. Do you wish to really serve your country? If so, guard and develop the roadways which youth makes possible. And if you feel within you a new longing to live each day earnestly, making every thought and action count, envelope your resolve with every aid you know. Lay hold of every possible circumstance that can reinforce your motive; choose companions who will sympathize with and share the new resolve; persistently surround yourself as far as possible with conditions which will help you in your new way.

Know, however, that roadways worth having, will not be formed from a single struggle. Life would be easy if the man who sets his face toward the best could stake the issue on a single fight. Such a triumph as a set of smooth and helpful roadways of easy thought and action built up in our bodies, comes only after many an effort by night and day.

* *Talks on Psychology and Life's Ideals*, p. 121.

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AS AN INDIAN SEES AMERICA.—I: THE YELLOW AD-MAN.

By Mr. Saint Nihal Sing.

THE attention of the people of India is frequently called to the pleasant, sunny side of occidental life—to the prepossessing features of American civilisation—to the wonderful opportunities which this new continent affords to the enterprising and willing worker; and many a moral is drawn from the past and current history of the United States which affords instruction to the people of India.

In the present series of articles it is intended to paint a picture of life in the land of the Stars and Stripes which, hitherto, has not been portrayed to Indians—things that appeal to the ludicrous side of an Indian traveller during his sojourn in different parts of the United States—American institutions with which an Indian comes in contact and which do not appear to him to be "just right."

In the preparation of these articles, which, be it noted, have not been written in a captious spirit, no-cut-and dried policy or plan has been adhered to. The attempt has not been made even to follow the chronological order in which the impressions were gathered.

I.

Americans are great advertisers. Probably there is no other nation in the world which advertises more extensively or spends more time, money and effort in developing the genius of advertisers amongst men and women. The advertising appropriation of the large American firms often mounts up into the millions. It has come to be a common saying that, no matter whether a thing has merit or not, if it is properly advertised, it is bound to sell and make a fortune for its financial backers. It naturally follows that in a country where advertising is given such a prominent place in business, the salaries paid to artists, copy-writers, designers and those who "evolve" the ideas which form the pivotal point of the "ad" are princely, and the specialists in these lines are held in great respect and esteem.

It is apparent to a student of American conditions, however, that the American genius for advertising is showing signs of

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degenerating, just as the talent for newspaper-writing has done. Even the most conservative newspapers in the United States to-day are evincing a disposition to turn "yellow"—as the sheets which exclusively retail sensational news in a manner which appeals to the emotions are commonly called. The "yellow" reporter and editorial writer are *a fait accompli*. So is also the "yellow" photographer, who produces spurious pictures to order, making them to suit the occasion. But the taint of sensationalism does not stop there. In America they have, as well, the "yellow" writers, designers and illustrators of advertisements.

Vast sums of money and tireless efforts are spent on advertisements in an endeavour to make them of such a character that they will attract the public by arresting the attention of the people who see them. The aim is to take advantage of the native curiosity of the reader, stimulating the desire to know that which is hidden, causing inquiry respecting the goods advertised and thus paving the way for enormous sales. Therefore, "catchiness" is an essential feature of an advertisement just as it is the key-note of the head-lines, of the opening paragraph, of the substance of the article and of the photographs published in a newspaper. The people have a craving for sensations. They revel in thrills. They are willing to pay a price for the sake of experiencing a new emotion. The newspaper-maker, anxious to amass dollars, long ago discovered this trait of American nature and took advantage of it by retailing the sort of sensational matter which the American public craves for. Likewise ad-men are springing up like mushrooms in early spring everywhere in the country, who are willing and anxious to gain their end by making the advertisements yellow—sensational.

A foreigner who girdles the country with eyes wide open and ears ever ready to listen to new facts, considers the work of the sensation-monger in the realm of advertising as conspicuous as the yellow-writer's flaming head-lines and made-up stories. Sometimes the yellowness of an advertisement is smoothed down so as not to be too glaring, but usually no effort is made to hide its uncomeliness. In fact, the effect purposely is made impressionistic. Real art in advertising may attract a certain small percentage of the reading public, but as a rule it is useless as a means to rouse into activity the emotions of the people, whose appetite for unusual effects has become jaded by over-

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indulgence. It is necessary for the Ad-writer to-day to hammer hard at the people he desires to entangle in his net, and stun them into buying the wares he advertises, without their questioning the merits or the necessity that may exist for purchasing them. The clever copy-writer makes it his business to persuade people that they want something for which they really have no need. For instance, a man may be perfectly healthy, but the advertising manager who makes it his business to push the sales of some kind of patent medicine attempts to persuade him that he is in a precarious condition, and that nothing but the remedy advertised will cure him. Advantage is taken of the fact that even a healthy person sometimes has twinges of pain and feelings that may be construed into symptoms of some dreadful disease. A list of these simple symptoms is printed, with the question, "Do you ever feel like this?" The natural conclusion is that if you do, then the grave will claim you if you do not use the medicine advertised, which is the only remedy for the disease that has you in its clutches. So insidiously are these patent-medicine advertisements worded that they catch hold of the subconscious brain and never let go their grip until the person who reads the list of symptoms acknowledges that he is subject to them, and becomes an invalid, patronizing of course, the firm that is advertising the cure for what ails him. One of the most forceful advertisements of this description that ever was perpetrated on the unsuspecting public showed the discoverer of the medicine advertised standing in the midst of a cemetery. About him played flashes of lightning, and as he held out his hands the dead were rising from their graves. Accompanying the picture was a list of symptoms and the suggestion that the reader might suffer from one or all of them. This advertisement was so startling as to be positively uncanny. From every blank wall and bill-board it stared at the passer-by, until the most casual reader began to take notice of it and to check up the list of symptoms to see if he had any of them. The advertisement was the means of flooding the coffers of the medicine firm with hundreds of thousands of dollars.

An instance of advertising which stuns by its very bluntness is found in the placard which may be seen in American saloons and cigar stands and which read something like this:—"If your business interferes with drinking (or smoking, as the case may

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be) cut out your business." Evidently the writer of this advertisement wished to be funny. If he attempted to be witty, so far as the writer can analyse the thing, he failed miserably. It would appear that such an advertisement would have an opposite effect from the one intended—would bring prominently to the minds of sensible men the banes of drinking and smoking; but the designers of the advertisement in question and those of a like nature deal with people who have more emotion of a low order than common sense. Thus a yellow advertisement of this description appeals to their undeveloped sense of humour, captures their sentimentality and proves the means of bringing an immense volume of business to the advertiser.

After conferring abundantly with the heads of advertising departments of several of the leading business houses in America, the writer is fast coming into the belief that the aim of the ad-man is to fence in such a manner that the good sense and reasoning ability of the advertisement reader is successfully eluded, and then fire at him, in a hypnotic manner, a volley of syllogistic reasoning, calculated to touch his passion for greed, or appeal to his fear of death or appetite for sensation, or some such emotion, usually not of a very dignified order.

II.

It appeals to a foreigner's sense of humour to observe the clever devices the yellow ad-designer applies to capture the attention of the passer-by. Not long ago, in a metropolitan American city, two men, representing typical "hay-seeds"—people, who wear garments and affect manners scores of years behind the times and are in every sense of the word eggregiously out of date—travelled about the principal streets of the city on roller skates. One of the parties wore woman's clothes—hat, and veil, jacket, skirt, petticoat, stockings and shoes in vogue in the rural districts fifty years ago, and loomed truly ridiculous in these fantastic garments. Wherever the hay-seeds went they attracted crowds of people who raced after them in long processions. Once in a while the man would turn in his hand the old-fashioned satchel which he carried, and the people following the couple would see the advertisement of a roller-skating rink which was about to be opened. They became such nuisance that the city authorities arrested one of the men on the charge

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of appearing in public dressed in woman's clothes, and thus put a period to this freakish advertising novelty.

Another firm had a man dressed in the costume of an old-time Quaker walk about the streets. He attracted attention wherever he went. A theatrical manager advertised the play which he was putting before the public by sending up into space a huge box-kite which was attached to a rope and held captive. To the rope were fastened little banners bearing letters which spelled the name of the play. At night an electric flash-light lit up the portion of the rope bearing the name of the drama, and the effect was startling, as the banners seemed to be suspended in space in a blaze of light coming from a point that could not be located. Another theatrical advertising man employed a large captive balloon to advertise his production, which contained a scene in which a balloon ascension formed the climax.

It is really an engrossing study to detect the clever, and in many cases, what by the Old World would be called, unscrupulous, methods employed in America to disguise the "advertiseness" of the advertisements. This statement at first sight may sound paradoxical; but the conundrum is easily explained. The effort of the ad-man is to impress the mind of the reader with the usefulness of his products and yet leave the idea that he is not reading an advertisement, but merely editorial comment. In order to achieve this end, several methods are in vogue. Probably the most extensively resorted to device is that of counterfeiting the language and style of the paper or periodical in which the advertisement appears, using similar type and illustrations. If it is a newspaper, headlines in different types are used. If it is a periodical, the effort is made to copy the style of its contributions. In a word, external appearance is of such a character that the uninformed reader is unable to discover that he is reading an advertisement and not a genuine article. The writer of these "reader ads"—as they are called—are adepts in their special sphere of work. All they aim to do is to write an interesting paper on some burning topic of the day. In odd places, in the body of the article, they manage to insert little hints that would win over the confidence of the reader and guide the thought into the channel desired by appealing to the sub-conscious rather than the conscious mind. This form of adver-

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tising is very elusive and sly, and is widely employed in America. In fact, it is considered the most effective form of advertising.

To the people of India this would appear extremely unethical. But if such is the characterization of the reader ads, what shall be the category in which "write-ups" of men, women and things are printed in American newspapers and periodicals which pretend to be of the most exclusive character and of the highest grade, with the tacit understanding that they are to be paid for at regular advertising rates—in many instances a dollar a line and sometimes as high as a thousand dollars a page. These advertisements are printed as news items or "feature stories" in the body of the paper or periodical, and no one who is not initiated in the intricate mysteries of newspaperdom in America has any means of knowing that even the leading American periodicals stoop to using such low and degrading *modus operandi*.

III.

The outside world knows that newspapers and magazines are maintained in America for advancing the political interests of certain individuals—that railroads and large manufacturing and commercial organisations control a number of publications. But the average man in America or out of it has no idea of the extent to which the commercialisation of the newspaper and periodical has placed him at the utter mercy of the ad-man. Political, immigration, railroad, manufacturing and industrial bureaus, boards of trade and chambers of commerce, individuals seeking personal aggrandizement and desirous of fulfilling ambitions, taint and tincture the news, prejudicing the editorial policy to such a degree that it is almost impossible to put any credence in what is printed even in the newspapers and periodicals of so-called approved and established reputation.

Every writer in America finds that the Advertising Manager of the newspaper or the periodical is the real "boss." It is he who dictates the policy, guides and controls the administration of the Managing Editor. If a firm advertises in the publication, nothing that is likely to injure its interests is allowed to see the light of day. If a reporter writes an article inimical to an advertiser's interests, it is consigned to the wastepaper basket and the reporter is reprimanded for attempting such an unholy task. If a concern is afraid of being given unwelcome notoriety,

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all that is to be done is to telephone to the Advertising Manager, buy a certain amount of space for advertising, and drop a gentle hint that the expense is incurred with the specific purpose of preventing the publication of articles damaging to the commercial organisation.

There are, no doubt, publications in America which are conducted on a strictly ethical basis; but their number is extremely limited. The writer knows of some of the most widely-read periodicals which do not hesitate to print an article containing a reader ad, hidden in the article, because immigration and other commercial bureaus have these contributions written by experts of wide reputation and offer them freely to the publications. Furthermore, social and political organisations and so-called newspaper syndicates hold literateurs in fee, so that they give their exclusive attention to writing articles of a certain type, offering them to the periodicals under their own name and accepting payment for the work from them. This is about the most sly scheme employed in literary work and is engaged in on an extensive scale.

Some of the big business firms have staff-writers who prepare articles in which the advertisement is hidden in such an insidious way as to be likely to escape the attention of editors, who go through them hurriedly. These articles are then sent to the papers and periodicals as free contributions. The impression is given that they are from the pens of regular subscribers. Every attempt is made to deceive the editors in this respect. The articles are written with pen and ink or pencil on cheap paper instead of being typewritten. Here and there words are deliberately misspelled and poor grammatical construction is used. They are gotten up in such a way as to make it appear they are written by literary amateurs and are mailed from small towns far distant from the office of the concern. The heads of these firms stealing their advertising space in this manner are noted for their probity and business ethics. It never occurs to them that, in engineering schemes of this kind, they are literally making thieves of themselves. They would unmercifully punish a man who might sneak into their offices and steal money from them by picking their pockets, yet they make a regular business of slyly pilfering from editors that which represents their business capital, advertising space in their publications and com-

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placently pat themselves on the back and consider that they have done a clever thing, never questioning the ethics of the proceeding, since they can do no business wrong. The writers of these advertisements are paid certain amounts by the firms, the sums being based upon the circulation of the publications in which the space is stolen. Besides this, the editors frequently pay space rates for the contributions, never dreaming that they are actually reimbursing a thief for stealing their property, and thus honorarium represents a bonus to the writer over and above what is received from the firms whose wares they advertise. In the realm of advertising in the United States, the motto appears to the writer to be: "Do"—an Americanism, which means "cheat"—and the exhortation is:—'"Do" the other fellow before he gets a chance to "do" you.'

The genius of the ad-man can be seen in the fact that, in many instances, he is contented merely if the plot of a story is laid in a part of the country which he is advertising, and to which he is attracting immigration, and for this service he is willing to pay the writer of the novel a handsome retainer. The society leaders employ social secretaries and press-agents who make a business of seeing that the names and photographs of their woman patrons are constantly kept before the public eye.

IV.

But it is not only the professional ad-writers who show this propensity to be yellow. The notoriety hunters also adopt plans and employ methods fearfully wonderful in design and audacious in execution. During the early stage of the writer's residence in the States, he was requested by an acquaintance to show him how he tied the turban around his head. The request was gratified. The next day the acquaintance had ten yards of yellow cheesecloth ready and the request was made that the writer should tie the cloth around his head. Then the acquaintance insisted on his obliging him by putting on his own turban and going out for a walk with him. The next day one of the newspapers contained a snapshot of the acquaintance with a half column write-up regarding his life and career and the man gleefully recounted that it was a clever manœuvre on his part to get the *free* "boost" from the newspaper.

A number of Americans have adopted Hindu names, styling themselves "Pandits," "Yogis" and "Swamis." Several of

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them use the turban as their head-dress and a few enterprising ones clothe themselves in long flowing garb, sometimes even wearing *dhotis*. These people profess to teach Hindu religions and philosophies and tell fortunes. A percentage of them, how large it is impossible to say, use these external symbols merely to enable them to live a life of ease, or have a following of credulous ones. Similarly, schools of hypnotism, mysticism and occultism are scattered all over the United States, and are conducted by men and women who profess to be learned in the Hindu branches of these sciences.

Environment such as this has an unwholesome effect upon Orientals bent upon achieving fame or amassing a competence without conscientiously earning it. Not long ago a Turk was to be seen walking the streets of the leading American cities, clad in full Turkish costume. It transpired that, in his native country, the man was constantly in the habit of using European dress, and he was using his native garb just for the sake of advertising. There is, however, no need of finding fault with Easterners who use the fact of their birth or their native costumes to advance their business interests; since Americans who do not have what may be regarded as legitimate claims, are using these devices to decoy their own countrymen. The American has a peculiar genius for "taking" and in this art no other people are his compeers.

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LA FEMME-LIBRE.

By Mr. Pestonji Dorabji Khandalevela, L. C. E.

"Was ist de Hemmels freud' in ihren Armen?"

(What in her arms the joys of heaven to me?)

SUCH is the intoxication due to a woman's charms. No argil so ideal as her skin. "O merveille!" Hers is the winding-sheet of matter through which the soul shines: hers the clay where the fingers of the divine statuary show. Despite this signet it is often asked "Is woman the equal of man?" Paradoxical as it may appear, man asks it oftener than woman. Is it because in this age of the "infinitely little," woman is ever placing herself in innumerable attitudes to pose for snap-shots? Woman judged by man and proclaimed his equal or his inferior is something not very logical, however. To be the judge and party to one's own cause is an evident advantage. But it is wanting in the simplest elements of equity. The like would be the case were woman the judge of man. We may judge from acts, but are we not interested in their appreciation? Do we not deceive ourselves every day in our interpretations of facts of which we are spectators? If we are egotists, we esteem that every act had only personal interest as its motive. If we are virtuous, we need vice to be very palpable for us to admit its reality. And there are no veritable moralists full of indulgence than those who love virtue for its own sake. The just appreciation of others is almost impossible. And woman is necessarily ill-judged by man.

Meanwhile considering the centuries of oppression, of relative atavism weighing her down, and the constant suggestion of inferiority, woman is generally wanting in logic, in perseverance, in modesty, in success, in consistency, and often in good faith. Habits of freedom, and the virtues immediately attendant on them fail her: action, energy, will, endurance, influence. It is frequently in the name of science, that the claims of woman to acquire these virtues are rejected: smallness of size and partial development of brain being invoked in support thereof. The prejudices and prepossessions of past days apart, present-day science concedes to her if not sexual equality, at least an equality not far off, with differences and special aptitudes susceptible of being utilised for the great good of society.

Since 1830 when the St. Simonists and the Fourierists declared her independence and her equality, woman has been much studied by biologists and savants, by anthropologists and physicians. The

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variability in brain weights in biology has shown us that the differences for men and women are less than significant. Panioti, in his researches of crannial differences of the two sex, finds the man better endowed. Lombroso and Ferreiro studying the abnormal woman specially—the criminal and the prostitute—have shown feminine inferiority from the standpoint of sensibility. But the doctrines of criminalists are full of lacunas, and science has no right to be too sure in this domain.

Material force and its manifestations are no longer the sole appanage of the strong sex. For, not to mention the African or the Chinese woman who devote themselves to men's work, we see peasant women working side by side with men in the fields. Before the iron-horse we stand on a footing of equality. More æsthetic was the horse of bone and flesh swept away by contemporary mechanism, on which graceful amazons exposed themselves on occasion to defend their country. The chaste bicycle, as some would call it, has ceased to shock us now that it has become common and is fast becoming a feminine sport. Woman makes a splendid fencer and shot capable of holding her own against insults much better than man whose laborious and multiple occupations leave him little leisure to fence. Both the hands come in for it equally, and she is not behindhand in being ambidextrous. Physical and material equality of the sexes tends then to become a reality.

No comparison is more instructive for whoever wishes to measure the march of civilisation and mark the progress of moral ideas, than that of the social state of woman in the 20th century, with what it was in bygone days. She was far away then from the brilliant queen of to-day lording it over us in salons, speaking out with authority on all questions, political, literary and historic of which she knows little, dabbling in intrigues, directing elections, academic or religious, with her little prejudices. She is a long way off and yet longer the further we look back, from the matron of the Middle Ages asking her husband's permission ere she spoke to the lady of the manor of the 13th century—a stout farm-woman, to the Roman matron spinning wool and corrected for drinking wine, to the Greek wife passing her days in the gyneceum surrounded by babbling slaves, to the oriental wife, a prisoner in the harem. Religion by the fireside, the household gods, sanctified this feminine submission with Manu, Moses and Mahomet. But even here beauty and intelligence soon had their revenge, in the Greek hetaira, like the unrivalled courtesan of Malitus, the influence of certain bayaderes in India the almets of Egypt, the geishas of Japan,

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The rôle played by queens and mistresses had their days in proportion to human needs. The mothers espoused or beloved of great men have had often a veritable social action. Intelligence had now and then its undeniable influence. For successful women were not always of irreproachable beauty or modelling. Thus the Princess d'Evoli of Louis XV's time was one-eyed, the slit of Montespan's mouth reached her ears, Mme. de Maintenon was thin, meagre, yellowish, La Valliere lame, Gabrielle d'Estrees one-armed, Anne de Boleyn six-fingered. During the revolution they played a great part: Olympe de Gouges, Theroigne de Mericourt, Mme. de Stael and Mme. de Condorcet—who shared her husband's literary labours. The gale of enthusiasm and of liberty had fired all brains and women encouraged their husbands to intellectual or bloody battles, helping them to manufacture arms, taking care of the wounded, and leading conscripts to get enrolled. Woman personified as the Goddess of Reason, then as 'Marianne' the Republic reigns in France to-day.

It is a luminous galaxy that of lady savants and scientists from Hypatia of Alexandria to Mary Somerville admired by Humboldt, from Sophie Kovalewski, the equal of Euler and of Lagrange, and yet quite a woman, fond of being made much of and loved, to Ginseppina Catari who occupies to-day the chair of Histology in the Faculty of Medicine at Bologna; from Mary Mitchell, the American astronomer to Klumpke, Doctor of Sciences, entrusted with the heavenly chart in the Observatory of Paris, with one of her sisters a celebrated painter and another a neurologist, the first house-surgeon in the hospitals of Paris, author of remarkable works on hysteria and the nervous system. The literary field boasts of Mme. Dacier, the hellenist and latinist, George Eliot, George Sand, Daniel Stern, Carmen Sylva. For their courage and moral worth figure the mother of the Gracchi, the mothers of Marcus Aurelius, Herry IV, Scheller, Andri Chenier, Goethe, Napoleon, Chateaubriand, Lamartine, Michelet.

The question which faces us is, will the several careers now open to women lessen the glut which already exists in the various professions? Will not the growing plethora lower the salaries, and pay a couple what a single individual gets to-day? It is for sociology to determine the point. True as a mathematical formula nothing escapes its law. The fall in fortunes, and the ever-growing wants of luxury menace marriages already, and with woman, as his competitor, his rival and enemy, the prospect is gloomier still. Before the desperate struggle looming in the horizon, where can the *entente* so necessary to married life find a place? From the standpoint of

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equity female claims are justified, but are not they dangerous? The new school of "La Femme-libre" forgets that it cannot both fight man on his own ground and expect of him civility, tenderness and gallantry. Can she oust him from his college chair and expect the offer of his tram-seat too? She will not appeal to his chivalry, for that is tantamount to confessing her weakness. And yet she must have comforts and concessions, or man is a brute. She is more or less a born tyrant. Look to the enormous pretensions to the monopoly of a man's life she puts forward as a wife! Men and women incline towards each other as naturally as the male and female blossoms of trees are blown together by the fertilising breeze of spring. But her tenacity over the man as a property blinds her to her own faults, her lack of charm, or power to keep, and she flies into a towering rage at her husband's or lover's inconstancy. Those who ordinarily speak of woman being the victims of men, do not seem to have given a thought to the most poignant and torturing dishonour a married woman can inflict by her infidelity. What doubt more torturing than that experienced by the husband of an easy-going wife about her children, to whom he is compelled through lack of proof to give his name and shelter, though morally convinced they are not his. The woman can bring shame into a great race as the man can never do.

Distinguished writers have discussed the question of *feminism* in all its bearings. They see marriage in peril, the family menaced and population arrested in its progress. Nothing tends so to destroy modesty and morals as the publicity and promiscuity of schools of hotels and of travelling, confounding not only the sexes but society itself. To shrink from the curious gaze was to be modest once. To-day the young woman of fashion insists on discarding such scruples, displaying as much common sense as she does common grace in her dress, disguising the natural lines of her form at the milliner's bidding. The jest, the allusion, the story which sullies her mind, and awakes her curiosity does not come from her brother's friends but from her own companions. What completes the loveless deflowering of the maiden soul is the anatomical and pathological curricula of the college.

New morals are springing up and a scientific masculinity created, to be followed up soon perhaps by one organic in the course of evolution. Does woman wish to do without man? Can she do so? Can man himself live isolated even from foreigners, much less from his compatriots who help him by their ideas, or even his enemies more useful still, inasmuch as they criticise him? Is it not contrary to all present-day scientific diffusion, constantly bringing individuals

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together, forcing them to know, to help and to understand one other for the sake of a further life. It is for the future to decide. Meanwhile let our faith in what the poet paints remain firm:—

Un souffle fraternel sortait du lys vermeil,
Comme si ce doux etre ent ete leur pareil,
Comme si de ces fleurs, ayant toutes une ame,
La plus belle s'etait spanonie en femme.

("A fraternal breath wafts from the silver-gilt lily, as if this sweet being had been their fellow, as if from these flowers all having a soul, the most beautiful had been blown into a woman").

The ideal woman, as we know, is the type of fortitude, wisdom, sweetness and light. Let us take care that the gentler and softer instincts are not effaced in her. It renders her a worse curse to the world than man has ever been, she who waded through seas of blood to please the Sejanus and the Orloff.

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ORDER OR ANARCHY ?

By Mr. Kesari Narain Chand, B. A., LL.B.

WHO is it, that has the good of the country at heart, and has the least pretensions to sincerity, that does not feel sick, disgusted and heart-broken, at the recent incidents that have happened, and are still happening in certain parts of our country ? To call them political incidents is a misnomer, for, politics does not mean anarchy. To cause the death of two poor, innocent ladies, to attempt the murder of helpless passengers travelling in railway trains, to endanger the life and security of the entire public, is surely not the outcome of politics, but of inhumanity. The question, to-day, before every right-minded man should be not between this or that form of political opinion, not between Swadeshi and Boycott, nor even between the present form of Government and the Government on colonial lines, but a far more serious question—it is a question between law and order on one side and anarchy and revolution on the other.

How can we shut our eyes to the evil effects that have resulted, and are resulting from these and similar conduct—be it by language or deed—of a section of the Indian people ? How many sons, who were eagerly pursuing their earnest studies, have been taken away from their parent's care, ousted from the holy and peaceful shrine of their *Alma Mater*, placed without sufficient means to guide their judgment, in the whirlpool of revolutionary ideas, to face the critical dangers consequent upon the pursuit of such ideas, and in short, to mar their useful career, which otherwise would have been of service not only to them and to their parents, but to the country at large ? What amount of disturbance in public tranquillity, in peaceful homes and cottages, the inhabitants of which were marching on their own line of progress, advancing smoothly and steadily, now gaining this point, and now reaching the goal ? How very unfortunate it is that just at the time when people were beginning to realize the importance of industrial improvement, when scholarships for scientific researches, tenable in foreign countries, were established by the State as well as by public enterprize—when some industrial houses, firms and mills and hand-loom factories were being opened in different parts by the real well-wishers of the country, when some well-intentioned State officers had taken up in hand and, avowedly by language and act, were giving a substantial help to the cause of not only

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Sugar Industry, but all other industries, by enquiring into the modes and ways of improving them and starting institutes where instructions in those industries could be imparted, there should have come about all this trouble. Unfortunate, indeed, that, at such a time, this political malady should have made its appearance, in our midst.

Under the present state of things, who is it that is not a sufferer? The situation is simply sad. The parent is sick of his child, the child is ruining his career and marring his future prospects, the teacher is anxious lest his institution should suffer, the trader, the landholder, the professional man, all equally fear insecurity and the effect of disorder. The honest politician whose task, before this, was smooth, has to work, if he at all ventures to work, under great difficulties; and the same is the case with a true reformer, for, what reform is possible, when the mind of the people is disturbed, the public attention distracted. The public money, which could be utilized for beneficial purposes, is unavoidably and rightly spent on the trial of anarchists, for it is equally in the interests of both the State and the people that anarchism should be made to disappear. The public attention and energy are also unavoidably misdirected and wasted, which could be more usefully employed in working out some schemes of reform.

This was a time when we had at our helm, admittedly, a liberty-loving, and sympathetic Secretary of State, and a Liberal Government, ready at least to give ear to representations and to accede to them, so far as the exigencies of State would allow. This was a time when the tide of industrial awakening had begun, and from all sides, be it from those who are in authority, or from the people themselves, a ready hand was offered whenever demanded. This was a time, in short, which, if properly utilized, would bring to us most of the privileges for which we aspired, and would make the country inwardly strong and prosperous. What Shakespeare said about individuals is equally true about a nation or about a people taken collectively,

> There is a tide in the affairs of men,
> Which taken at the flood, leads on to Fortune.
> Omitted all the voyage of their life,
> Is bound in shallows and in miseries.

What is the duty of every good citizen, at the present juncture —to let the country and its people suffer or to try his level best to stamp out this latest form of political malady in the Indian public life. Every good citizen must wish that the State in which he lives, shall be peaceful, and happy, and not the constant victim of disorder and

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anarchy. It is in the interest of the people that peace should be secured, for, then alone any steady progress or real advancement is possible. It is really strange that anarchism should spring on the Indian soil where the climate was always fatal to its growth. It comes unnaturally to the Indian soil, and must be struck at its root, in the interest of the country.—for, the country where anarchism and nihilism prevail, is a cursed country and can never be happy. What country and its people can be happy, where life and property of the people become insecure? The very spirit of anarchism must be nipped in the bud.

I appeal to all well-wishers of the country in the name of the country and its people, whose welfare they allege to hold so dear to their heart—in the name of national progress and advancement that cannot co-exist with disturbance and disorder—in the name of the Indian civilization which hates anarchism and violence and of which people are justly so proud—in the name of humanity itself that abhors innocent bloodshed and brutal conduct, to extirpate the spirit of anarchism from our midst, to sink our political differences for the time being, to meet this common enemy, enemy alike of the Moderates and of the Radicals, to overthrow it by a united effort, so that the path of Indian progress may be smooth, and the goal of advancement, easy of approach.

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SIR T. MUTHUSWAMI AYAR, K.C.I.E. : A STUDY.

By Raja Prithwipal Singh.

EVEN at this fallen stage and amidst so many overwhelming difficulties, India is not backward in achieving that glory which singled her out very distinctly from the rest of the world in bygone ages. Our ancient annals illumine us with the inspiring narratives of our forefathers', who have left behind them everlasting landmarks on the pages of the world's history for the guidance of posterity. Like every other nation India too had its rise and fall. But to recoup the most unfortunate deterioration the India of to-day is by no means found wanting in perseverance, and ere long we may expect the revival of the golden era that shall see us in the forefront of the civilized world. To some, this bold prediction may appear like a mere vision, but it is not so, as we see from time to time the visible signs of awakening around us. Great men now come—though not in numbers—and go, making room for others after they have played their part in the drama of their country. And of such distinguished dramatists the subject of this paper is NULLI SECONDUS.

To sketch the career of a remarkable Indian :—It was in the village of Vichuvadi in the Tanjore district in the year 1832 that Venkat Narain Sastri, a respectable but poor man of meagre circumstances, was blessed with a son who was named Muthuswami Ayar. By the premature demise of Venkat Narain Sastri, the ordeal of bringing up the young Muthuswami and his brother fell to the helpless widowed mother of the boys, who did what she could for them. Vichuvadi later on proved to be rather an expensive living so Mrs. Sastri removed to Truvarur, with her sons, along with the small fortune that she had then. At Truvarur both the brothers received rudimentary education in Tamil, but could not prosecute their studies further owing to their mother being reduced to more straitened circumstances. On account of this financial difficulty Muthuswami, though quite a boy, was forced to be in quest of some occupation to enable him to maintain his afflicted mother ; and owing to the dire distress of the family he had no alternative but to enter a career in life immediately, which he did by becoming an assistant to a village accountant and had to be contented with his humble situation on a salary of only Re. 1 per mensem. But alas ! 'Misfortunes never come singly' ; because in the meanwhile the sudden death of Muthuswami's mother —for whose sake he had to make such a penance—came like a bolt

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from the blue on him and he had to mourn the irreparable loss he sustained so unawares.

His trial of life lasted till 1846; when luckily for him he attracted the attention of Muthuswami Naikan, the Tehsildar of Truvarur, who being struck with the keen intelligence and industry of the orphan, extended his generous support to him; after which young Muthuswami threw away the appointment of the village accountant and remained with his benefactor. During his stay with the tehsildar on various occasions the young man gave him more than sufficient proofs of his enviable genius, and one day it so happened that the tehsildar received a report of breach in an adjoining river belt, and being anxious to obtain full particulars, sent for one of his clerks in the office, but none being found the promising Muthuswami boldly volunteered his services. The Tehsildar had no alternative but to gratefully accept the services of his *protege*, and so he handed over the report to him with which Muthuswami instantly hurried to the scene; and ascertaining the dimensions of the breach and finding out whence the materials for repairs could be had, returned home and submitted a report to the Tehsildar for orders. The Tehsildar owing to the urgency of the occasion signed and sent it to his office for compliance. In the meanwhile the head clerk of the office turned up and after going through the file not only corroborated the accurateness of Muthuswami's statement, but emphatically brought to notice the fact of his having exhibited marvellous intelligence in the preparation of his report to the Tehsildar. This incident endeared the deserving Muthuswami to the Tehsildar who was simply charmed with his intelligence, and began to entertain great hopes for him in the future.

But this was not all. On another occasion there was a parallel incident when Muthuswami displayed his energy and keen-wittedness. This time a mirasidar went to the Tehsildar and wanted to know his arrears of rent. The mirasidar owned lands in twenty different villages which lay scattered in the taluq and it was, therefore, no easy matter to furnish him with the information then and there. The Tehsildar looked around and found Muthuswami standing close by him. He instantly asked him to give the required information. Muthuswami immediately went and after consulting all the necessary records furnished the Tehsildar with the desired particulars to his complete satisfaction and who thereby became fully convinced of Muthswamy's high qualifications.

The ambitious young man, however, with all the favours of the Tehsildar who treated him like his own son, was not satisfied with his

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situation. He had an unquenchable thirst for learning and was eager to place himself prominently in the republic of letters—the noble ambition which in process of time was at last realized. He used to frequent the Truvarur primary school, and his repeated visits to the institution enabled him to pick up the alphabets, but unfortunately he was not in a position to prosecute his studies systematically, as he very much wished to do.

The Tehsildar on coming to know Muthuswami's ambitions, began to teach him along with his nephew. After they had learnt a little, the Tehsildar gave them a week's preparatory leave to enable them to go through their lessons carefully for being examined. On examining them the Tehsildar was agreeably surprised to find Muthuswami surpass his nephew. At this he determined to give him high education and with this purpose put him in charge of his brother at Negapatam, where Muthuswami stayed for eighteen months and gave further proof of his ability. After this he was sent to Madras under the guardianship of another eminent Indian, Raja Sir T. Madhava Rao, K.C.S.I., where he surpassed all his schoolmates in learning and general proficiency and won several prizes by proving himself very efficient in mathematics, spherical trigonometry and astronomy. In 1854 the Council of Education offered a prize of Rs. 500 for the best essay written in English on the subject of "National Vices and Means to Rectify them." Several brilliant graduates and other able gentlemen competed for the prize, for which Muthuswami was one of the competitors. The result was that Muthuswami not only bore away the palm undisputed, but the essay written by him was considered such a nice piece of literary composition that he was gazetted as "being fit for any Government service."

Mr. Powell, whose privilege it was to turn out men like Raja Sir T. Madhava Rao and good many others, wanted his promising pupil to go to England to give a finishing touch to his education and also to compete for the Indian Civil Service Examination; but being a married man and owing to certain other considerations, Muthuswami could not avail himself of the offer. After leaving college he served for sometime as a tutor on Rs. 60 per mensem and then became a record-keeper in the Deputy Commissioner's Office at Tanjore, which appointment he filled till 1852 when Sir Alexander Arbuthnot was pleased to take him as a Deputy Inspector of Schools on Rs. 150 per mensem.

Shortly after, Muthuswami's lucky star which was in the ascendant rose to the very zenith, for the Madras Government instituted in 1853 "Pleaders' Test" Examination, and it was notified that the

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successful candidates would be entitled to practise in Sadar and Muffasil Courts of the Presidency. The examination was held in 1856 and Kumbakonam was one of the centres at which the examination was conducted by Mr. J. T. Beauchamp, the Civil Judge of the place. To write a judgment in a case taken from the old records of the court was a portion of the test of that examination. The case put at the Kumbakonam centre was taken from the old court records decided by Mr. Beauchamp. The case was pertaining to an agreement between two heirs as to the division of property. The parties, however, subsequently quarrelled and went to court; the question at issue being whether any agreement between the parties contrary to the provisions of the Hindu law was binding on them. The appellate court having reversed the judgment of the original court there was indeed great scope for legal ingenuity. Muthuswami Ayar wrote in his judgment that the agreement, even if contrary to the terms of the Hindu law, would be binding on the parties—the decision which tallied exactly with Mr. Beauchamp's. When the results were declared, Muthuswami topped the list of successful candidates and shortly after Mr. Beauchamp appointed him Munsif of Tranquebar.

Muthuswami proved a very successful officer, but shortly he had to give up this department and in 1859 was appointed a Deputy Collector of Tanjore, the district to which he originally belonged and in this situation he discharged his onerous duties with marked ability. In 1862 he became Magistrate, first of Arcot and then of Tanjore. At the time he went to Tanjore as Magistrate, a judicial officer was required for the Mangalore Court; so to fill in the vacancy, he was made a Sub-Judge of South Canara in 1865. Two years later he became a Presidency Magistrate of Madras and on the death of Mr. Maskell, was confirmed in that appointment. Whilst a Presidency Magistrate, he wisely followed the advice of Mr. Holloway and saved some time to read up the principles of jurisprudence. Not only this, but he mastered sufficient German to enable him to study tough Teutonic treatises on the subject. Above all his sense of duty was unimpeachable. He did his duty without the least fear or favour. At the time he was working as a Presidency Magistrate, a poor Indian was thrashed by a European Judge of the Madras High Court for alleged trespass into his compound. The man though poor had the courage to apply for summons against the Judge for assault. Muthuswami summoned the Honourable Judge to appear before him and, in the result, fined him Rs. 3. In spite of the heavy work he had to get through, Muthuswami found

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time to study for the B. L. Examination which he passed in 1869 in the first class after which he was made a Judge of the Court of Small Causes for the good services that he rendered in his magisterial capacity. On the same occasion, Sir Bhashyam Iyengar was likewise placed in the first class, with special mention—and it is, we believe, a fact that in the history of the Madras University a first class, at this examination, has been obtained so far by less than a dozen students.

Shortly after, Lord Hobart—the then Governor of Madras—was so much pleased with his ability that to mark his appreciation he appointed Muthuswami as a District Judge which post he had to give up ere long, owing to objection in certain quarters. In 1877 Muthuswami was invited to attend the Imperial Assemblage at Delhi and was presented with a Coronation medal.

The year following was a turning point in his life, for in 1878 he was not only decorated with a C. I. E., in recognition of his valuable services rendered to the Government in different capacities, but was raised to the Bench of the Madras High Court, which he occupied for over 15 years. He was thus the first Indian Judge of the Madras High Court.

Muthuswami had all the attributes of a model judge. He was very calm, cool, dispassionate, industrious, systematic, and had an excellent memory. His decisions take rank with those of the best English Judges. His European colleagues rightly regarded him as a great authority on the principles of law. His judgments were long and exhaustive and dissents from his opinion were quite rare. In 1893, he acted as Chief Justice for 3 months—the highest position which can be occupied by an Indian in the judicial department—and soon after this he got a higher step in the order of the Indian Empire and became a K. C. I. E., with the insignia of which he was invested by Lord Lansdowne on the occasion of his visit to Madras.

As Judge, he had very little time to attend to other duties, but he always took very great interest in University affairs. He was a Fellow of the Madras University and member of the Faculty of Arts. He was also President of the Commission which was appointed to report upon the proposed legislation with regard to marriage in Malabar, and the exhaustive report he wrote out is accepted as the most authoritative work on Malabar marriage customs and their legal relations.

But alas! the heavy and taxing duties of a conscientious judge told immensely on Muthuswami's nerves and in 1895 he was down with dropsy. The *Pioneer* of the 30th January, 1895, in its leading article,

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which was an appreciative obituary of Sir Muthuswami, wrote as follows:—"No better proof could be adduced of the high regard in which he was held than the fact that as soon as it was known that he was dangerously ill, all his colleagues on the bench, as well as the highest officials in Madras, repeatedly called at his house to make enquiries as to the state of his health." But his health had been shattered by reason of his strenuous work and he succumbed to the attack in January, 1895. His death evoked remarkably unanimous appreciation of his work and worth from all quarters in India. Public meetings were convened to give expression to the popular sorrow. A fund was raised to perp tuate his name and work and a statue was erected to his memory in the Madras High Court. Such was Muthuswami Ayer—the poor boy, who from the humblest ranks rose to one of the highest positions open to his countrymen. His career is full of inspiration and I have briefly sketched it in the hope that a perusal of it will act as a stimulus to the rising generation of educated Indians.

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ENGLISH PROSE LITERATURE: A BRIEF SURVEY.

By Mr. Dhirendra Kumar Mukerji, M.A., B.L.

THE general fact about a literature which presses upon our notice in our attempt to trace the history of its growth and development, is that the earliest ideas and sentiments of a people are embodied in the poetic form of literature. We find that the type of literature, corresponding to our idea of prose, is a comparatively late growth, which does not appear till a certain interval has elapsed and poetry already appeared.

In the English literature, likewise, a survey of its genesis and history takes us back to the latter half of the 7th century A. D., when we find Caedmon, singing the song of the creation in genuine though immature poetic accents. The very earliest trace of pure Saxon literature is to be found in the *Lay of Beowulf*, which, as its name suggests, is an epic poem of the 6th century. Coming down the course of its history, we reach the name of Layamon, the author of a poetic legendary history of Britain, called *Brut d' Augleterre*, a narrative poem modelled on a similar work by a French poet, Wace, and composed in the middle of the 12th century. Robert of Gloucestor, author of the *Rhyming Chronicle* and Robert Langlande, the people's poet, are two other important names, connected with its early poetry, which must be passed over before anything like English prose may be said to be properly formed.

The earliest writer of English prose is, by an almost universal consent of literary historiographers, Sir John Mandeville, who, after having spent thirty-four years in travelling in eastern countries, returned to England, and published a narrative of his travels in 1356, which is the oldest book in English prose. The style, as must be naturally expected from its antique character, is highly inflected and in an orthography altogether different from that of modern English. The thought and vocabulary are remarkably poor, and the ideas appear ludicrously simple and unadorned to a modern cultivated literary taste. But, nevertheless, the work, though poor in intrinsic merits, is of immense historic importance, as being the earliest monument of what is now a conquering tongue of the face of the earth.

Chaucer, although he is justly considered as the first English poet, was also a prosaist in one important aspect of his many-sided genius. Of the 29 tales, composing the whole lot of what is so

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famous under the name of *Canterbury Tales*, two, *viz.*, the Parson's and Melibens's tales are in prose; and here also the author did not fail to impress the mark of his strong originality.

Sir Philip Sidney was another of the writers who moulded the English tongue to its present form, and by birth as well as by learning was a prominent personage of Elizabethan England. It has been a curious fact with him that the work by which he is best known, *viz.*, his *Arcadia*, the favourite light reading of the Elizabethan court ladies, has less intrinsic merits than his great work, the *Essay on Poesie*, a genuine philosophical discourse written in a tone of thoughtful sincerity, and couched in a vigorous, forcible style of composition. The indispensable ingredients of prose, *viz.*, the elements of logic and reason seem to have been brought into requisition, and there appear a greater proportion and mixture of them than have before been noticed.

The line struck out by Sidney was successfully followed by his more illustrious successor in the field of letters, Richard Hooker, whose *Ecclesiastical Polity* is a monument of clear, cogent logic and reasoning in a style free from verbal conceits and cumbrous antitheses.

Francis Bacon worked in the same field and with still greater success. He was one of those gigantic and forcible minds that influenced both the thought and style of English literature. One of the foremost men of his time, he was the first to raise a voice of protest against the subordination to the vicious scholastic methods then in vogue. Though not himself an original thinker of the first order or a philosopher in the proper sense, he was bold enough to take the initiative and to expose the fallacy and barrenness of Aristotelian logic till then considered invincible. He spent up the rich veins of Inductive Logic, and established its superiority over Deductive in point of practical utility, and threw out suggestions of incalculable value to physical science. His capacious and versatile intellect embraced all the multifarious learning of the time from Alchemy to Theology, each branch of which received some share of his thought and reflection. The style in which he wrote is exceedingly rich in poetical imagery and clear, convincing logic, although sometimes the united forces of both afforded shelter to what appear to be hardly tenable. His *Essays* were written in a terse and vigorous style, mainly on earthly and practical themes, and offered specimens of extreme solidarity of style combined with penetration of thought.

A form of style suited to the expression of matters relating to law and the state was ushered in by Sir John Fortescque who, in his

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book on the *Governance of England* sketched out the outlines of constitutional monarchy, the peculiar form of Government in England, and developed a style, which was subsequently perfected by Coke, Lyttleton and their more modern successors.

The Baconian era was succeeded by the rise of theological literature, which mainfested itself first in Joseph Hall, Bishop of Norwich, "the English Seneca," and received its perfection and highest development at the hands of Jeremy Taylor, who has been justly called "the Shakspeare of Divines." His writings are in a style of extremely sonorous prose, enriched with the most varied poetical imagery and pervaded by the most splendid spirit of eloquence. His works breathe a spirit of toleration and are pregnant with moral and ethical teachings of permanent value. In fact, he is considered as one of the most powerful writers of English prose, and the creator of a form of prose-style, which is more poetry than prose, and the leader of a few select imitators—Milton, Sir Thomas Browne and De Quincey.

Sir Thomas Browne, although his style has numerous points of resemblence to Jeremy Taylor's, dealt with subjects which have little direct connection with Theology. He wrote chiefly on antiquarian and forsaken subjects in a strain of deep reflection, sometimes inclining towards the melancholy side, and with an intermixture of classical lore, introduced in quotations interspersed throughout the whole body of his writing. *Religio Medici* is the most well-known and famous of all his works.

Milton was also a powerful writer of prose, although his fame chiefly rests on his immortal epic; and *Areopagitica*, the most important of his works and the one sure to hold its place through all ages on account of the subject with which it deals, *viz*, freedom for the expression of thought, (his other prose tracts being more or less ephemeral productions based on matters of passing interest and called forth by the heat of the controversies raging at the time) contains passages not inferior in force and splendour and rhetoric to the writing of Jeremy Taylor and Browne.

The form of writing understood by what is called an "Essay" first arose in France (the word itself is of French origin) with Montaigue, and was introduced into England by Bacon, and was subsequently taken up by a host of writers, hence called "Essayists," among whom one of the earliest and best noted is Abraham Cowley, whose essays were written chiefly on philosophical and moral subjects and in a dry enough logical form, very different from the plasticity and splendour of the style of his predecessors, Milton and Jeremy Taylor.

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Sir William Temple, Addison and Steele were all essayists, of whom the second was more illustrious than the rest. His style has a grace and a charm that are peculiar, and a humour that is altogether free from its caustic and biting nature, and unites itself with an underlying moral purpose.

Swift, the contemporary of Addison, had a touch of genius of the quite opposite kind, which found its gratification in savage caricature and gross exaggeration to the extent of reducing Man himself to the detestable and abominable picture of the Yahoo. He was the first and perhaps the fiercest satirist in English literature, and wrote in a style which very well answered his purpose, *viz.*, a simple direct forcible utterance which struck deep into the kernel of the soul.

With the help of a similar machinery but with a far different and nobler purpose wrote John Bunyan, an earnest Puritan lay-preacher, giving free vent to the pent-up feelings of his strong religious heart and produced admirable effect on the thought of his countrymen. The *Pilgrim's Progress*, which was thrown into a simple enough allegorical form and written in an almost pure Anglo- Saxon phraseology, breathed throughout a spirit of deep earnestness which was exceedingly well suited to the form of thought prevalent at the time.

Modern prose, *i. e.*, English prose in the form in which it exists at present, was inaugurated by Dryden, whose *Essay on Dramatic Poetry* and other critical essays held out the model for clear, concise and accurate expression. The theological literature was further enriched at about this time by Tillotson, Barrow and Robert South, who were all of them possessed of high reasoning power and the logical faculty of disquisition and discourse, but wanting in the splendour and rhetoric of Taylor.

The middle of the 17th century was marked by the rise of a new style of composition in conformity with a new branch of literature, *viz.*, works of fiction or novels. Defoe's *Robinson Crusoe*, which is, at best, a tale of incident and adventure was the first to mark the rise of novels and is, in that respect, an epoch-making production. The first character-novelist was Richardson; and Fielding, Smollett and Sterne were his worthy successors. Oliver Goldsmith was also a novelist and wrote in a style in which grace and elegance were strikingly prominent. Dickens and Thackeray are the modern novelists, who have greatly enriched the literature by their elaborately-constructed novels of modern life. This branch of literature was destined to secure the patronage of the public, and the rapid and steady progress it has recorded within the last few decades is hardly anything less than phenomenal.

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The oratorical style of rhetoric was exhibited by Pitt, and perfected by Burke and Sheridan. Of these, Burke is by far the most mighty genius. To his rhetorical powers, he joined a philosophical grasp of principles and a close observation of human nature. Everywhere the staunch defender of the weak and oppressed party, and the strong upholder of justice against the outrage of power, Burke influenced contemporary thought to such a degree as to make all feeble imitation more than ridiculous. The historical literature in English which began with Sir Walter Raleigh, the unhappy historian of the world, received in the hands of Hume, a definite shape and structure, which were developed by Robertson and Gibbon, till it has made its way down to modern times through Hallam, Alison, Mill and Macaulay, who have all more or less contributed towards its polish and perfection.

Much has been done in the province of philosophy, æsthetics and literary criticism by writers like Carlyle, De Quincey and Macaulay. Coleridge too may be mentioned with special honour in this connection as having rendered incalculable service to English literature by attempting to familiarize German thought and transcendental philosophy in England, and thus having changed the tone of thought and criticism ever since. Carlyle took up Coleridge's task and completed what had been left unfinished by that irregular and enervated genius, and he has done more towards Germanizing the English literature than anybody before or after him. Carlyle also fought with his pen against the Mammonism then rampant in the land, and the fierce commercial spirit was for a time checked, and men's minds turned to the wonders revealed by explorations of German lore.

The scientific and philosophical literature is a special feature of the Victorian era. The physical sciences in all their diversity have each appropriated to themselves a style and nomenclature suited to their own respective requirements. It is impossible not to remember in this connection the names of Darwin, Huxley, Wallace and Herbert Spencer, the last mentioned author, lately dead, being decidedly one of the most powerful and comprehensive minds of the present age or perhaps of all ages.

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VIEWS AND REVIEWS.

(*a*)—The History of Modern Europe and its Study.

By An "Indian Nationalist."

Lectures on Modern History. By Lord Acton. (Macmillan and Co., Limited, London.)

THE first volume of Lord Acton's writings is before us. It consists of lectures which Lord Acton delivered "in his ordinary course as professor in the academical years 1899-1900 and 1900-1901" on modern history, and a discourse on "The Study of History" delivered in 1895. The lectures, as they are presented to the reader in this volume, are necessarily to some extent fragmentary and lacking in "architectural" finish, and it is impossible to impart to the printed page the vivacity, the impressiveness, the magnetism and the glow of the spoken word. Yet, imperfect as they are in these respects, nobody can rise from a perusal of these lectures without being strongly impressed by the wisdom, the "historical-mindedness" and the profound moral earnestness of the author. He was an ideal student and teacher of history for he combined the deepest intensity of connection with the fullest power of discerning and judging correctly. Even in the best minds we do not often come across such a harmonious union of Intellect and Emotion, and yet such a union is absolutely necessary for the study and exposition of history, if history is not to become a dry-as-dust narrative of mere events, but is to exercise a genuine and living influence over the hearts of men. As is well said by the writers of the Introduction to the volume before us, History to Lord Acton "was the master of political wisdom, not a pursuit but a passion, not a mere instrument but a holy calling, not Clio so much as Rhadamanthus, the avenger of innocent blood," and "no hearer, however intelligent, no student, however anti-sentimental, could fail to find in Acton's austere judgments, in the dignity of his language, in the tones of his voice, a warning against any treatment of History that was mean or utilitarian and any view of human nature that demands of us less than 'may become a man.'" How fully Lord Acton realised the value and dignity of history will be apparent to our readers from the passages which we are quoting below. The first of these is taken from his letter to the contributors of the *Cambridge Modern History*, and the rest from his inaugural

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lecture on "The Study of History," a lecture which deservedly occupies the place of honour in this volume.

The recent past contains the key to the present time. All forms of thought that influence it come before us in their turn: we have to describe the ruling currents, to interpret the sovereign forces that still govern and divide the world. By Universal History I understand that which is distinct from the combined history of all countries, which is not a rope of sand but a continuous development, not a burden on the memory but an illumination of the soul. It moves in a succession to which the nations are subsidiary. Their story will be told, not for their own sake, but in reference and subordination to a higher series, according to the time and the degree in which they contribute to the common fortunes of mankind.

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History, says Froude, does teach that right and wrong are real distinctions. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. And if there are moments when we may resist the teaching of Froude, we have seldom the chance of resisting when he is supported by Mr. Goldwin Smith: "A sound historical morality will sanction strong measures in evil times; selfish ambition, treachery, murder, perjury, it will never sanction in the worst of times, for these are things that make time evil. Justice has been justice, mercy has been mercy, honour has been honour, good faith has been good faith, truthfulness has been truthfulness from the beginning.

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Whatever a man's notions of these later centuries are, such, in the main, the man himself will be. Under the name of history they cover the articles of his philosophic, his religious, and his political creed. They give his measure; they denote his character: and, as praise is the shipwreck of historians, his preferences betray him more than his aversions. Modern History touches us so nearly, it is so deep a question of life and death, that we are bound to find our own way through it, and to owe our insight to ourselves. The historians of former ages, unapproachable for us in knowledge and in talent, cannot be our limit. We have the power to be more rigidly impersonal, disinterested and just than they; and to learn from undisguised and genuine records to look with remorse upon the past, and to the future with assured hope of better things; bearing this in mind, that if we lower our standard in history, we can not uphold it in Church or State.

How many teachers and students of History in our numerous schools and colleges possess even the faintest notion of the usefulness and worth of their studies? Not one in a hundred, perhaps not one in a thousand. And yet this most interesting and humanising of subjects can be made the instrument of much that is good and beneficial. The study of History, if rightly pursued in our colleges, can not only impart culture to our young men; it can also discipline their intellect and cultivate their emotions. It can make them nobler men and better and wiser citizens. They will realize that the study of history is a necessity, because history verifies the past, makes the men and women of old times live and move, and enables us to

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form noble ideals and to draw useful lessons for our guidance by rightly appreciating their motives and actions. It will enable them to understand the meaning of the "connective tissue of civilization," and to see that their own civilization is not "a set of detached dots, but a line of colour, surely enhancing shade by shade." But so long as the present system prevails, all that we have said must remain a pious but unrealized hope.

As we have said, this volume of Lord Acton's lectures deals with Modern History. But what is Modern History? What is the peculiar importance of this epoch and what are its ruling ideas? In what way do they affect our life and conduct? It is thus that our author defines Modern History :—

> For our present purpose then, I describe as Modern History that which begins four hundred years ago, which is marked off by an evident and intelligible line from the time immediately preceding, and displays in its course specific and distinctive characteristics of its own. The modern age does not proceed from the medieval by normal succession, with outward tokens of legitimate descent. Unheralded it founded a new order of things, under a law of innovation, sapping the ancient reign of continuity. In those days Columbus subverted the notions of the world, and reversed the conditions of production, wealth and power; in those days Machiavelli released governments from the restraint of Law; Erasmus diverted the current of ancient learning from profane into Christian channels; Luther broke the chain of authority and tradition at the strongest link; and Copernicus erected an invincible power that set for ever the mark of progress upon the time that was to come. There is the same unbound originality and disregard for inherited sanctions in the rare philosophers as in the discovery of Divine Right, and the intruding Imperialism of Rome. The like effects are visible everywhere, and one generation beheld them all. It was an awakening of new life; the world revolved in a different orbit, determined by influences unknown before. After many ages persuaded of the headlong decline and impending dissolution of society, and governed by usage and will of masters who were in their graves, the sixteenth century went forth armed for untried experience, and ready to watch with hopefulness a prospect of incalculable change.

And this epoch rather than any other was chosen by Lord Acton because it is an epoch which gave birth to ideas and produced movements which are still wielding a mighty influence in the world. It was the re-birth of the Western World; an age when the intellect of Europe broke the shackles of Medievalism and went forth to do battle with the tyranny and superstition of the Dark Ages. A narrative of these events should come home to us Indians with all the greater force because we are undergoing the same experience. In the Europe of the Sixteenth century as in India of the Nineteenth "the law of stability was overcome by the power of ideas, constantly varied and rapidly renewed, ideas that give life and motion, that take wing and traverse seas and frontiers, making it futile to pursue the consecutive

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order of events in the seclusion of a separate nationality." This is what distinguishes the two ages of European history from one another, the age of stability from the age of progress, and the age of contentment from the age of "divine discontent."

Without inquiring, says Lord Acton, how far Sarasa or Butler, Kant or Vinet, is right as to the infallible voice of God in man, we may easily agree in this, that where absolutism reigned, by irresistible arms, consecrated possessions, auxiliary churches, and inhuman laws, it reigns no more ; that commerce having risen against land, labour against wealth, the State against the forces dominant in society, the division of power against the State, the thought of individuals against the practice of ages, neither authorities nor minorities, nor majorities can command implicit obedience ; and, where there has been long and arduous experience, a rampart of tried conviction and accumulated knowledge, where there is a fair level of general morality, education, courage, and self-restraint, there, if there only, a society may be found that exhibits the condition of life towards which, by elimination of failures, the world has been moving through the allotted space. You will know it by outward signs : Representation, the extinction of slavery, the reign of opinion, and the like ; better still by less apparent evidences : the security of the weaker groups and the liberty of conscience, which, effectually secured, secures the rest.

The Modern History of Europe, as we all know, begins with the Renaissance, an intellectual movement at once liberal and secular, which was created by the clash of the mediæval with the Greek mind, and which resulted in the triumph of the latter. The Reformation was not the direct result of the Renaissance, in fact many of Luther's opponents like Erasmus and more were Humanists. But it was the Renaissance which made the success of the Reformation possible, by freeing the minds of men from the fetters of the past and teaching them to think for themselves. It was the Renaissance which made the people of Europe realise the worth and dignity of their own manhood against the tyranny and the enormities of the mediæval system of a Universal Church and a Universal Empire, which had kept enchained not only the body but the soul of man for a thousand years, and had done its best to crush out all that was healthy, virile and life-giving out of it. The Reformation, in fact, was the religious counterpart of the Renaissance, and how deep and strong the influence of these movements on the mind of Europe was, may be judged from the fact that even the Jesuits when they went forth as the most potent agents of the Counter Reformation, to reconquer the European world for the Roman Church, paid homage to the spirit of their age by the great and successful efforts which they made, not to suppress, but to train the intellect of their pupils.

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After the Renaissance and the Reformation came the struggle of the Netherlands against Spain. It was primarily a struggle for religious freedom, but it ended in the political independence of the Dutch. The English Revolution also began in religious Dissent but ended in the establishment of the Constitutional monarchy in 1688. The same age saw the establishment of absolute but secular Government in France under Richelieu. "The State, I am the State," Louis XIV is reported to have said. But when Russia and Prussia rose to power under Peter and Frederick, we find that this conception of absolute monarchy has given way to another and a healthier sentiment. Both of them were as absolute as Louis had been, but they regarded themselves not as the State, but as the servants of the State. This conception of the State as something different from and higher than the monarch was a distinct advance in the right direction. But the ideas of the Renaissance, the Reformation, and the Dutch and English Revolutions, which had been slowly and painfully evolved during this long and protracted struggle of more than two centuries, were moulded into their final form across the Atlantic. 1776 like 1688 and 1789 is a landmark in European history, and it was by the French army officers, sent to help the Americans against the British, that Revolutionary ideas were transplanted into France. The present volume closes with the American Revolution.

"The things that actually happened," says Ruskin, "were of small consequence—the thoughts that were developed were of infinite consequence." What then are the thoughts which were developed during this period of storm and stress? They are two, the idea of Liberty, and the idea of Secularity. Acton calls the history of Liberty the marrow of modern history. It is in fact the root-idea that lies at the bottom of all progress, intellectual, religious and political. The ability to think for ourselves and to give expression to our thoughts in word and deed; the liberty to worship God in our own way or even not to worship him; the realisation of the idea of the Government *by* the people in place of the Government *for* the people; these are some of the priceless treasures which Western Europe has acquired during the last four hundred years. Let us listen to Lord Acton as he defines the genesis of the idea of Liberty:—

> Yet the most profound and penetrating of the causes that have transformed society is a medieval inheritance. It was late in the thirteenth century that the psychology of Conscience was closely studied for the first time, and men began to speak of it as the audible voice of God, that never misleads or fails, and that ought to be obeyed always, whether enlightened or

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darkened, right or wrong. The notion was restrained, on its appearance, by the practice of regarding opposition to Church power as equivalent to specific heresy, which depressed the secret monitor below the public and visible authority. With the decline of coercion the claim of conscience rose, and the ground abandoned by the inquisitor was gained by the individual. There was less reason then for men to be cast of the same type; there was a more vigorous growth of independent character and a conscious control over its formation. The knowledge of good and evil was not an exclusive and sublime prerogative assigned to states, or nations, or majorities. When it had been defined and recognised as something divine in human nature, its action was to limit power by causing the sovereign voice within to be heard above the expressed will and settled custom of surrounding men. By that hypothesis, the soul became more sacred than the state, because it receives light from above, as well as because its concerns are eternal, and out of all proportion with the common interests of Government. That is the root from which liberty of Conscience was developed, and all other liberty needed to confine the sphere of power, in order that it may not challenge the supremacy of that which is highest and best in man.

There is nothing in fact on which Lord Acton lays more stress than on Liberty being the "ruling passion" of Modern History. "But we have no thread," says he, "through the enormous intricacy and complexity of modern politics except the idea of progress towards more perfect and assured freedom, and the divine right of free men." We should be thankful to English education for having made this quickening idea of liberty, the basis of New Thought in India.

The other, and almost equally powerful and beneficient idea of Modern History, though Lord Acton does not lay so much stress upon it, is the idea of Secularity. To the European during the Middle Ages, as to millions in India to-day, religion was all in all. It did not only influence his whole life, it simply dominated it. Science, Literature, Art, Morality and Politics, over all these the sway of religion was unquestioned. And yet to-day any European who would take his astronomy or biology or politics out of the Bible would be reckoned a fool. The fervour which sent the whole of Christendom rushing headlong to the East during the Crusades is completely exhausted, and to-day we find the Kaiser of Christian Germany posing as the patron of Islam. Louis XIV tried to dragoon the Huguenots into Catholicism; to-day his successors have put an end to the Concordat. The sphere of religion in Europe is now defined; it is a matter between a man and his God, when he happens to believe in one. There is no such thing as Hindu mathematics and Mahomedan mathematics, why should there be Hindu politics and Mahomedan politics? The whole trend of Modern Civilization is towards secularity, and the sooner the fact is recognised in our country the better. The history of Europe shows us plainly what havoc can be wrought by religion if it is allowed to intrude in the secular departments of life. If the leaders of New Thought in India allow the same blunder to be committed in this country, then they have read European History in vain.

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(*b*).—Piracy on the Malabar Coast.

By Mr. Purushottama Prasada Sharma.

The Pirates of Malabar: By Colonel John Biddulph. (Smith, Elder & Co., London).

The title of the book under review will be found misleading by those who would look for thrilling incidents, hair-breadth escapes and adventurous exploits of pirates, in its pages. There is nothing romantic and stirring in the book, which may be likely to create "anxiety and excitement" in the minds of the readers and make their "eyes gleam and their hearts throb." The book is one of purely an historical interest. The author has confined himself solely to the writing of a matter-of-fact account of the rise and development of piracy, especially on the Malabar Coast, from the point of view of a strictly historical student of the subject.

A pirate is a robber and plunderer upon the sea. Piracy is an offence in law which consists in "the acts of pillage and violence upon the high seas which on land would amount to felony." The Phœnicians were the earliest of all pirates. We find frequent mention of piracy in the Homeric poems which was held as an honourable vocation of life in those days. Looking back some two hundred years, we find how difficult and dangerous it was to carry on Indian trade; the traders were exposed and very often subjected to all sorts of violence and even murder at the hands of pirates. "Might justified Right," was the principle practically carried out on the sea. The traders could not claim any protection and vengeance for their wrongs and losses from their country; they had to sail over the sea at their own risk. The author speaks thus of the danger to which Indian trade was subjected:—

> It is difficult to realize, in these days, what a terrible scourge piracy was to the Indian trade, two hundred years ago. From the moment of losing sight of the Lizard till the day of casting anchor in the port of destination, an East India ship was never safe from attack, with the chance of slavery or a cruel death to crew and passengers, in case of capture. From Finisters to Cape Verd the Moorish pirates made the seas unsafe, sometimes venturing into the mouth of the Channel to make a capture. Further south, every watering place on the African coast was infested by the English and French pirates who had their head-quarters in the West Indies. From the Cape of Good Hope to the head of the Persian Gulf, from Cape Comorin to Sumatra, every coast was beset by English, French, Dutch, Danish, Portuguese, Arab, Malay and other local pirates.

The people who carried on the work of plunder and robbery over the sea were no doubt a set of "courageous rascals and splendid seamen, who, with their large crews, handled their ships better than

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any merchantmen could do." They were very expert in building and rigging a "ship and they could do everything that the most skilful seamen of the age could do." Among pirates we find the names of even women, Anny Bonny and Mary Read, who "handled sword and pistol."

Colonel Biddulph devotes the first chapter of this book in tracing the rise of European piracy in the East. The English traders and servants of the East India Company suffered much on account of the plundering raids of pirates. The Company's servants were made to pay full compensation for the Malabar and Moghul vessels captured by the English or other pirates who used to fly the British flag. In 1635 Captain Cabb captured two Moghul vessels at the mouth of the Red Sea for which the Company's servants at Surat were imprisoned and not released till they paid full compensation.

The author has given interesting accounts of some of the most notorious pirates. Captain Kidd has been represented as "the most ignoble of all the English pirates;" Henry Emery, after amassing a large fortune, fled away to Ireland, being afraid of arrest for which reward was offered, and died in disguise.

The people of the Malabar Coast pursued their hereditary vocation of piracy. Two hundred years before Vasco da Gama had shown the way to India by sea, Marco Polo had told Europe of the Malabar pirates.

> And you must know that from this kingdom of Malabar, and from another near it called Gujrat, there go forth every year more than a hundred corsair vessels on cruise. These pirates take with them their wives and children, and stay out the whole summer. Their method is to join in fleets of 20 or 30 of these pirate vessels together, and then they form what they call a sea cordon, that is, they drop off till there is an interval of 5 or 6 miles between ship and ship, so that they cover something like a hundred miles of sea, and no merchant ship can escape them. For when any one corsair sights a vessel a signal is made by fire or smoke, and then the whole of them make for this, and seize the merchants and plunder them.

The evil of Indian piracy increased with the rise of the Maharatta power. A chapter is devoted to the history of the rise of Conagee Angria. In 1698 Conagee (Kanhogee) Angria succeeded to the command of the Maharatta navy and assumed the title of Darya-saranga; he ruled supreme over the whole coast from Bombay to Vingorla and preyed freely upon the vessels of Indian merchants. As the size of his fleet increased he grew bolder and commenced meddling with the Company's vessels as well. In course of time he grew to be a terror and the Directors of the East India Company were told that "he could take any ship except the largest Europe ones." A

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detailed account of the "long half-century of amateur warfare waged against the Angrian power" and the expeditions sent forth by Boone against them are given in the book which "have been dismissed in a few words by our Indian historians."

The case of Mr. Curgenven, a private merchant of Madras, may be mentioned here as an instance of the miseries to which men were exposed by Angria's piracies. He sailed from Surat in August, 1720, on a trading voyage to China. He was captured by Angria's fleet and taken to Gheriah where he remained for nearly ten years, during the whole of which he had to work as slave wearing fetters. He was set free on payment of a ransom when he joined his wife in England. He had to get one of his legs amputated which had become injured on account of the fetters he had to wear. As he was recovering from the operation, an artery burst, and he died immediately.

Conajee Angria died in June 1729 leaving two legitimate sons, Sakhajee and Sumbhajee; three illegitimate sons, Toolajee, Mannajeo and Yessajee. These sons quarrelled with one other and some of them carried on the piratical enterprise of their father. "Twenty-six years of conflict" and the chapter on "The downfall of Angria" bring the history of the Indian pirates to a close.

The most interesting portion of the book, for the general reader, is a sketch of the chequered career of an Englishwoman—Mistress Catherine Cooke—" from her first arrival in India till her final disappearance in the Court of Chancery, showing the vicissitudes and dangers to which an Englishwoman in India was exposed two hundred years ago." It is a romantic story of love and adventure and is well worth perusal, as throwing interesting side lights—on the realities of life on our Western Coast in the early part of the eighteenth century

Colonel Biddulph deserves thanks of the students of historical literature for writing out "this neglected chapter of our Indian history," on the foundation of the early records of the East India Company. Those who are interested in the subject will find the book instructive, as it throws much light on the working of the East India Company during the earlier period of its rise and development. Though the subject is, we fear, unattractive to the average Indian reader, yet those who will care to read it, we find Colonel Biddulph's *Pirates of Malabar* a book of considerable merit, displaying a large amount of historic research and a literary ability of a high order. On the whole, it is a valuable contribution to the historical literature of Modern India.

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REVIEWS AND NOTICES.

New Books and New Editions.

MR. Newland's little book—*The Model Citizen* (Sir Isaac Pitman and Sons, Ltd.)—is a simple but very instructive exposition of civic rights and duties in Great Britain and a descriptive account of British institutions, local, national and imperial. The book is just like Sir William Lee-Warner's *Citizen of India*, which is taught in some of the Indian schools—with this important difference that while the object of Sir William Lee-Warner is mainly to impress the Indian students with the magnificence and superiority of British rule in India and a contempt for their past, the object of the book under notice is to present a knowledge of rights and duties of British citizens to the students, in a popular form and to stimulate in them a high sense of patriotism and a sense of responsibility which citizens owe to the State. "This book has been written," says the author in its preface, "to fire the aspirations of our young people not only to be good citizens but to take an active part, when they possess the capacity, in the government of their country." A suitable text-book, written with special reference to Indian conditions, like the present one, would prove of inestimable boon to the Indian students in creating public spirit and a sense of responsibility as the citizens of this great country. Mr. Newland's book is written in a very charming and attractive style and persons desirous of obtaining a knowledge of British institutions would do well to read it, especially students. On page 199 we find : "Except in Bengal and Burma, a district is divided for convenience into sub-districts." We do not know why Bengal has been made an exception, for in Bengal also, a district is divided into sub-districts which are called sub-divisions.

Pitman's Where to Look, published recently by the firm of Sir Isaac Pitman and Sons, is an exceedingly valuable work of reference. Its explanatory title is "An Easy Guide to Books of Reference." Its aim is—as stated in the Preface—"to provide an index to the more familiar annual books of reference and a few specified standard works." For the first edition of a work covering so large a ground, it is remarkably accurate and complete. It opens with "A List of Works of Reference," which is very comprehensive, and in which, about the only important omission we have noticed is that of the *Annual Register*. The subject headings are alphabetically arranged and against each are noted the references to the publications in which the information can be found. Indian questions are fully dealt with. No Indian public man or publicist should be without a copy of this highly useful little book.

We extend a cordial welcome to the new (fourth) edition of the *English and Indian Law of Torts* by Messrs. Ratanlal Ranchhoddas and Dhirajlal Keshavlal Thakore, both of whom are well-known as writers of legal text-books and also as the editors of the *Bombay Law Reporter*, at the offices of which (75, Charni Road, Bombay) the book is published. The work under notice has now been before the Indian public for many years past and it has been

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found by every one, who has had occasion to use it, as a most valuable compendium of the subject it deals with. It is, therefore, superfluous at this time of the day to commend this very useful work, which is highly appreciated, for its lucid arrangement and systematic exposition of the subject of Torts. To the busy legal practitioner, no less than to the judicial officer, its merits as a rich and comprehensive repertory of the case-law on the Law of Torts, are well-known and it is but the barest truth to say that by reason of its supreme excellence it has practically superseded other Indian manuals on the subject of Torts. The present edition has been completely over-hauled and carefully revised by the editors, and on testing it at several places we have found it to be thoroughly up-to-date. The mechanical execution of the book is exceptionally good, regard being had to the low price of Rs. 5 for a copy. We trust the book will have that large sale, which by reason of its many merits it so richly deserves. It should find a place on the bookshelf of every law student, judicial officer and legal practitioner. We sincerely congratulate the compilers on their work.

Dr. B. L. Dhingra, M. D., Chief Medical Officer, Jhind State, is truly indefatiguable in the cause of hygienic and sanitary reform in India. Some years back he published an excellent text-book on Indian hygiene, called the *Science of Health*, which received high appreciation from competent critics. He has now, with the aid of his brother, Dr. M. L. Dhingra, M. D, brought the first part of a series of "Minto Health Pamphlets," the dedication of which His Excellency the Viceroy has been graciously pleased to accept. The pamphlet under notice—which is No. I of the series—deals with "The Laws of Health." We have read it with not only pleasure but profit, it being both interesting and instructive. Couched in simple language, it deals exhaustively with the whole subject of hygiene and sanitation, with especial reference to Indian conditions and requirements. It should be read by all educated Indians. We look forward with interest to other numbers of what promises to be a very valuable series.

Mr. Robert Hawthorne's *Picturesque Poona* was published so far back as 1903, but it is only recently that review copies seem to have been sent out to the press. We suppose it is on the principle of "better late than never." This, however, has got little to do with the merits of the book, though we do not doubt that Poona must have undergone some changes, in the interval, which might have been usefully noted in an Appendix. However, taking the book as it is, we have great pleasure in recommending it to all who either live at Poona, or intend visiting the famous and historic capital of the Maharashtra. The author presents not only a vivid and graphic sketch of Poona, but takes the reader on delightful excursions to the hill stations of Western India For the benefit of Anglo-Indian readers several interesting chapters are devoted to the subject of caste and Hindu ceremonies, feasts and festivals. The book is beautifully illustrated and it is cheap at the price of Re. 1 for a copy. It can be had of the author, who resides at Poona.

There are many books, large and small, dealing with the history of Delhi, but Mr. Frederick Barr's work—called *The Imperial City*—is one which deserves special commendation even to those to whom the history of India, in general,

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and that of Delhi, in particular, is familiar. There may not be much that is new in Mr. Barr's book, but we have no doubt that the Indian reader will note with pleasure the point of view from which Mr. Barr deals with the subject. The author has brought to bear upon his work a mind absolutely free from any feeling of antagonism to the people of this country, and the book is, therefore, quite immune from any trace of racial animus. The history of Delhi is sketched by the author with a sympathetic hand and the portion dealing with the heroism of Rajput women is a splendid appreciation of all that is best and noblest in Indian womanhood. The book can be had from the author who lives at Simla. It is fairly well got-up and sold at Rs. 3 for a copy. It is the best short history of Delhi, we know.

Mr. Manuk Chand Jaini, B.A., has brought out a well-written sketch of the *Life of Mahavira*, who, according to the Jaina tradition, was the last of the twenty-four Tirthankaras or the deified personages, who "are said to have attained Nirvana after having completely destroyed the *karmas* or the worldly-bonds." The author has spared no pains in making the volume under notice an interesting record of the life and religious mission of the great Jain saint, Mahavira. He has compiled it after a careful study of different versions found in many books on Jainism and as such it should prove useful and instructive. For its get-up, it would be enough to note that it has been printed at the Indian Press, Allahabad. The price of the book is one rupee only, and it may be had of the Manager, *Jain Gazette*, Allahabad.

Mr. Nibaran Chandra Chowdhury, Travelling Inspector, Department of Agriculture, Bengal, has rendered a very useful service to the agricultural development of his province, by bringing out a comprehensive work called *Jute in Bengal*. The author has "endeavoured in these pages to show that high prices have little or nothing to do with the cultivation of jute, but that, on the contrary, the growers and dealers of jute have, in fact, been materially benefitted by the extension of its cultivation, and that people have been greatly relieved of the pressure which would otherwise have been more acutely felt by them." Mr. Chowdhury has been closely connected with the cultivation of jute in his official capacity and so he speaks with a considerable amount of experience and authority on the subject The portion of the book which deals with the cultivation of jute crop is based on his practical experiment and the book will be found useful by all jute growers and cultivators. The price of the book is Re. 1/8 and it may be had of the Majumdar Library, 20, Cornwallis Street, Calcutta.

Oriental Campaigns and European Furloughs (T. Fisher Unwin, London), is an autobiography of Colonel E. Maude, a veteran of the Indian Mutiny. The famous author gives us an account of the experiences of his Indian career and the adventures of his travels, which are as thrilling as one's imagination could bring forth into shape and are worth a careful study. The good, old veteran after a stormy, noble and well-spent life has not forgotten India, but loves her all the more. His deseription of his life-work in India and of this country is graphic and interesting. With Colonel Maude age has not withered the spirit of youth and manhood, and military officers will specially find

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the book valuable. The get-up of the book leaves nothing to be desired, and it is priced at 7*s.* 6 *d.*

Munshi Sitaram, B A.,—the well-known Hindi scholar—is to be congratulated upon the successful compilation of a Hindi treatise on Algebra, based on the Sanskrit work of Bhaskaracharya. The book under notice entitled *Vijuganita* contains a very interesting introduction in English, in which the author supports the claim of Hindus to the invention of Algebra by a critical study of several statements found in Persian and modern English works. Before this the author has already published a book on Arithmetic, as explained in the *Lilavati* of Bhaskaracharya. By bringing to light in popular form the mathematical works of ancient Hindus, the author has rendered a very useful service in popularising the ancient works on Mathematics found in the Sanskrit language. We trust the author will receive the support and encouragement from the Hindi-knowing public and which he so richly deserves. The price is one rupee only and it may be had of Babu Koshal Kishore, Moradabad.

We have received from the Manager, the Khalsa Agency, Amritsar, two pamphlets containing anecdotes from the Sikh history. The *Victory of Faith* contains the story of the martyrdom of the four sons of Sri Guru Gobind Singh, which is no doubt an "unequalled example of bravery, perseverence, patriotism and self-denial." The other is the *Life and Teachings of Sri Guru Tegh Bahadur, the 9th King Spiritual.* Both the pamphlets have been written by Mr. Puran Singh, Analytical Chemist of the Tokyo Imperial University. The poetical translations of selections from Guru Teg Bahadur's *Shabdas* are, no doubt, very inspiring.

We have much pleasure in acknowledging the receipt of several little pamphlets containing the biographical sketches of Lala Lajpat Rai, Mr. Wacha, Mr. Gokhale and Sri Ram Krishna Paramahansa, from the well-known firm of Messrs G. A. Natesan & Co., Madras, which is reputed for its enterprise in bringing out useful books. All these pamphlets are well-written and ought to command a large circulation.

Mr. Pestonji Ardeshir Wadia, M. A., has written a brief critical Introduction to *Ivanhoe,* Students engaged in the study of the famous novel will find the pamphlet under notice of great help to them. It has been written after a critical study of twelve other able criticisms on the book and as such it is sure to prove instructive to the students. It has been published by Messrs. D. B. Tarapore Vala Sons & Co., Bombay.

Thillai's Govindan's Miscellany, edited by Mr. A. Madhaviah, B. A., and published by Messrs. G. A. Natesan & Co., Madras, contains five papers on "Woman :—The two Ideals," "Truthfulness," "Caste," "Patriotism" and "Religious Reform." These papers were found in a confused state among the unburnt manuscripts of the late Mr. Thillai Govindan and have been published with necessary additions and alterations. They are well-written and though we may not agree with all the views expressed therein, the book will repay perusal. The price of the book is 8 annas only.

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CRITICISMS AND DISCUSSIONS.

N. B.—The contributions under this heading refer to matters previously treated in the *Hindustan Review*. Criticism of any article will, as a rule, be limited to a single issue. The discussion ends with a reply from the original writer.—Ed.

(*a*).—Is University Education for Women Desirable?

By Mr. Chunilal Mukerji.

In view of some recent contributions to the *Hindustan Review* on the education of Indian women, I desire to discuss the question of the desirability of imparting higher education to women. A great thinker of modern age observes :—

It is the special destiny and life-work of man as an intelligent and rational being, to become fully, vividly, and clearly conscious of his essence, of the divine effluence in him, and, therefore, of God ; to become fully, vividly, and clearly conscious of his destiny and life-work ; and to accomplish this, to render it (his essence) active, to reveal it in his own life with self-determination and freedom. As every human being has within himself the divine, the great work of education is to keep this divine essence in conscious unity, with the divinity, so that by free self-activity it may achieve self-revelation, and, having found its own individuality, may define it in creative work for the race, of which greater organic unity it constitutes a complete, a free but a responsible part.

Indeed, education is the prime need of mankind and the world is daily realising its high intrinsic worth. I need not, therefore, dilate on the value of education but shall at once begin to discuss "Is University education desirable for women?" No intelligent person doubts whether education is desirable for women; although, I am aware, there is a certain section of people in our country who do not or seem to do not recognise the value of higher education for women. I do not, however, think it worth while to explain or discuss the position of this class of men. I fully admit the efficacy of higher education for women and I hold that there is a growing need for a higher and yet higher education for women of all countries.

University education is admittedly higher education—an education which has done and is still doing an immense good to the world and, I believe, that with the progress of time, University education will exercise a more potent influence on the character of the entire human race. There are few or none who deny the importance of the University education given to men, why then should there be misgivings about its value in the case of women alone?

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Those who oppose female education on the University basis, hold that University education makes the woman unwomanly or rather unfeminine, and, therefore, masculine. This is the *strongest* argument against female education on the University model. Those, who bring forward this argument, mean to say that women by coming in contact with the stern outside world and by being able to read fluently (unlike the wife of the Vicar of Wakefield) and not only to read but to understand and, if necessary, to discuss and criticise, are in danger of forfeiting their womanliness and of being metamorphosed—I do not mean a physical metamorphosis—into men. Indeed, it would be an actual doomsday to us all if women were metamorphosed into men but, I am confident that by the economy of nature, men in their turn would be metamorphosed or transformed into women almost exactly like the transformation of the human form into a serpent and that of the serpent into a human form in Dante's Malebolge. To be serious, I apprehend no such unnatural transformation and I believe that women instead of being horridly masculine in virtue of University education will become all the more serviceable for it to society. There is a certain flabbiness about our women which needs to be knocked out of existence in order that they may shake off their *shrinking* coyness and their almost *time-honoured*, if such an expression is permitted, timidity and be energetically engaged in different pursuits conducive to public welfare. If University education is a help in this direction, I heartily welcome it even at the risk of being charged with the guilt of advocating the metamorphosis of womanhood into manhood in an indirect manner. The truth is, that some metamorphosis is essentially necessary. The flabbiness, already alluded to, (I beg to say that I do not mean anything disparaging about our women by use of the word "flabby" in connection with them as I am fully aware that our women are remarkable for their many priceless virtues) which is noticeable in our women is a great hindrance, in my opinion, to their well-being and unless this is remedied by education, the position of Indian women cannot be effectually raised. A little masculineness should be a necessary part of their character. Let nobody, however, think that I desire to see the present generation of Indian women replaced by a race of viragos like the termagant wife of Rip Van Winkle, but what I mean to assert is that women while they are expected to be gentle, affable and lovely, ought to be at the same time bold, practical and energetic; and as University education is best fitted for developing such qualities, either in man or in woman, I am, almost by necessity, a storng advocate of it. Education within the *purdah* has its usefulness when

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people are doggedly bent on conserving *zenana*; it must be admitted, nevertheless, that University education is far superior, for it brings women in touch with the outside world which according to the renowned Froebel of Germany is an indispensable aid to the development of mind.

The second value of University education is that it brings young minds in contact with each other. During one's school-days one is likely to contract friendships which may last for ever and be a source of pure and unalloyed joy. Everybody knows what a healthy influence friendship exercised over the life of one of the great English poets, I mean, Tennyson. The death of Arthur Hallam permanently influenced Tennyson's life and gave him a true insight into the mysteries of life beyond the grave and the book in which he has chronicled his grief—the well-known *In Memoriam*—will hold a high position for its deep pathos, its lofty philosophy and its charming diction as long as the English language lasts. But such friendships are largely possible in a school or a college only; for there is in school evey facility of a free intercourse which is the *conditio sine qua non* of lasting intimacy. Notwithstanding all this, I am not unaware of the dangers of evil company a student, boy or girl, is liable to at school or college, but I believe that although a few disastrous results through evil company may be apprehended, the average benefit of University education tells more strongly in favour of *alma mater* than in that of education within the skirts of *purdah*.

Before bringing my remarks to a close, I may say that I do not deem that University education, as it is at present, does not admit of reformation. On the contrary, I hold that the present system of University education requires almost a radical change. Instead of formulating a scheme which is not necessary for our present purpose, I shall put in here a few extracts from some notable Western writers. Says Herbert Spencer in his *Education*:—

Some care is taken to fit the youth of both sexes for society and citizenship; no care whatever is taken to fit them for the position of parents.

* * * * * * * *

While many years are spent by a boy in gaining knowledge of which the chief value is that it constitutes 'the education of a gentleman' and while many years are spent by a girl in those decorative acquirements which fit her for evening parties, not an hour is spent by either in preparation for that gravest of all responsibitities—the management of a family." Again—"No rational plea can be put forward for leaving the Art of Education out of our *curriculum*.

* * * * * * * *

The subject which involves all other subjects, and, therefore, the subject in which education should culminate, is the Theory and practice of education.

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The well-known Emily A. E. Shirreff, president of the Froebel Society, in her *Kindergarten at Home* observes :—

That mothers should study something of the laws of health, though a too often neglected axiom, is hardly disputed by any thoughtful person. The new value for intelligent nursing, which is one of the most valuable improvements of the present day, can hardly fail to entail the conviction that the prevention of illness must require knowledge no less than its cure.

There are many truths in the above extracts which apply to the system of education prevalent in India. To speak frankly, I am not at all satisfied with the system which obtains in our country. It may help a great deal in turning out literary women, humorously known as "blue-stockings," but it helps very little in developing in our girls what I may term the *potentiality of being good mothers*; and unless this is effected, female education has little value as a factor in the formation of our national character. I desire to see our educated women more plucky, more energetic, more practical and more philanthropic. What women are able to do may be best shown by refering to the examples of some noble-hearted European ladies, I mean, to the examples of Sister Dora, Mary Carpenter, Frances Power Cobbe and others. Such a noble race of women is an indispensable need for modern India and until such women live in our midst, we can by no means prosper as a nation. There are splendid virtues and eminent talents in Indian women but those virtues and talents require a little "push and tact" in order to be consecrated to the service of humanity. University education, however, is necessary for women and if only it is conferred on them in the right method, they *shall* not have a sickening recollection of their University days in later life but will think in a similar strain with Mathew Arnold when he speaks proudly of the University of Oxford. But to make a University successful, proper methods should be adopted and among others the method suggested only a few months ago by Lord Roseberry in a speech delivered in connection with the London University is worthy of serious consideration.

(*b*).—Inter-marriage among Sub-Castes.

By Mr. Rama Nath Dutt, B.L.

I propose to discuss certain views recently propounded in the *Hindustan Review* in regard to the origin and nature of the caste system and to see how far inter-marriage can be lawful. The sacred books contain no uniform or consistent account of its origin. In some of the Puranas, Castes are described as co-eval with creation; whilst others say that originally there was but one caste which became multiplied in

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the third age owing to deterioration of men. The *Mahabharata* affirms that originally there was no distinction of castes, but that these have subsquently arisen out of differences of character and occupation; and that merits, not heredity, should determine them:—

Yudhisthira said, he is ordained to be Brahman in whom are found truthfulness, charity, forgiveness, uprightness, harmlessness, austerity and compassion. The serpent said 'but O, Yudhisthira, even in Sudras (are found) truthfulness, charity, absence of wrath, harmlessness, tenderness to living beings and compassion.'

Yudhisthira replied, if in a Sudra (by birth) the characteristic (of Brahmans) exists and in a twice-born (by birth) the same does not exist then the Sudra (by birth) should not be regarded a Sudra, nor the Brahman (by birth) a Brahman; he is ordained, O Serpent! a Brahaman in whom is observed the characteristic, and he in whom the same does not exist must be called a Sudra, &c.—*Aranyak parva* ch. 180.

Lord Krishna said:—"Created four castes by the different distribution of qualities and actions."—*Bhagavat Gita* 4.13.

We find the different distribution of qualities and actions described in XVIII, 41-44 of the *Gita*.

"Whatever (dispositions and qualities) have been described as the distinctive mark indicative of the caste of a man, if the same are found also in another (*i.e.*, in a person of a different caste by birth), then he shall be designated by that very caste (which is indicated by the qualities and not by the caste of his descent)."—*Srimat Bhagavat Purana*, chap. III. 12.

There are many texts in the *Smritis* which ordain that a Brahman should be degraded to the position of a Sudra. The converse case is laid down in a few texts. For this we may consult Manu X. 64-65.

Whatever may have been the original theory, caste has practically become hereditary. Sir Henry Maine, the learned author of *Ancient Law* has called the caste system the most blighting of human institutions. It is an outrage upon the sublime doctrines of fatherhood of God and brother-hood of man. It promotes dissessions amongst men and bars their union. Caste was the chief cause of the political weakness of the Hindus in their struggle with foreign invaders. All religious reform movements in India—Buddhism, Jainism, Sikhism, Chaitanyaite Vaishnavism, and Brahmo-ism—proceeded with the cry of "down with Caste." An institution, which obtains nowhere in the world, is reigning amongst *Sanatan* Hindus on account of its hoary antiquity and connection with religion and law. The duty of the reformers lies in promoting inter-marriage between the sub-castes.

Though inter-marriages between sub-castes have long been obsolete, still as the sacred books do not recognise sub-castes, such inter-ma. riages between the four main castes stand on a different footing. Though the sacred books permit and the authoritative Commentaries, like the *Mitakshara* and the *Dayabhagá*, expressly recognize

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such marriages, between men of the higher castes with women of lower castes only, still, as custom has made it obsolete, the courts of law will not recognise such marriages. When the fusion of sub-castes would become widespread, then it will be time for the reformers to ask the Legislature to pass a permissive Law expressly declaring such marriages to be valid, on the principles and lines of the Hindu Widows' Re-marriage Act. Our reformers, in social reform Conferences assembled, have been therefore wisely advocating the moderate scheme. Puranas are not authorities in law. They are merely old stories. They are not binding upon us. We are bound by precepts of the *Vedas* and *Smritis* only. As the prohibition of inter-marriage by Raghunandan and Kamalakara, the latest Commentators, is based on the authority of Vrihan-Naradiya Purana XXII 12·16 and Aditya Purana, it may be disregarded. In *Melaram* v. *Thanooram* 9 W. R. 552, the Calcutta High Court held that the marriage of a *Dome* Brahman with a girl of the Haree caste is invalid if not sanctioned by local usage. In *Inderun* v. *Ramaswamy* (13 M. I. A 141 or 12 W. R. 41,) the Privy Council upheld an inter-marriage between two different sub-divisions of the Sudra caste. In *Narain Dhara* v. *Rakhal Gain* (I. L. R. I Cal.) it was observed by Mr. Justice Romesh Chandra Mitter, that a marriage in fact could not be presumed as the foundation of that presumption was wanting in that case for there was no custom of inter-marriage between the *Janti* and the *Kaibarta* classes. It was not intended to be laid down that an inter-marriage in fact is invalid as that question did not arise in that case. Mr. Justice Markby dissented from the above observation of Mr. Justice Mitter and the case was not decided on that ground. In the case of *Upomo* v. *Bholaram* (I. L. R. I5 Cal. 708,) it has been clearly laid down that inter-marriage between sub-castes is valid. The same view was taken by the Privy Council also in the case of *Ramamani Ammal* v. *Kulanthai Natchiar* (14, Moore's I. A. 346.)

We are now living in an age of science and reason, when pernicious restrictions on marriages are fast dying out. Witness the recent agitation in England on the Deceased Wife's Sister Bill which has been now legalised in England after long years of strenuous agitation, though such marriages had long been legalized in the Colonies of England.

Public policy or the welfare of society demands that all restrictions on marriage, not warranted by science or morality, should be done away with. In Bengal we note with satisfaction that the Bengali Kayestha *Sabha* have been promoting the cause under the leadership of men like Sir Chandra Madhab Ghosh and Mr. Justice S. C. Mitra. We should notice here the remarkable speech of Pandit Bal Gangadhar Tilak at the last *Ganapati* festival in Poona. He is a dis-

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tinguished Vedic Scholar. He is the author of *The Arctic Home in the Vedas*. He has always been regarded as the leader of the orthodox Hindus in Poona. The opinion of such a man is bound to be heard respectfully and to have a far-reaching influence. He told us that there is no *shastric* authority for maintaining inequality amongst the castes. It should be noted that in Tippera and Sylhet there is a custom of inter-marriage between the Kaysthas and Vaidyas as well as between the Kaysthas and the Shahoos.

(*c*). "Early History of India."

With reference to the criticisms of the second edition of Mr. Vincent Smith's *Early History of India*, which appeared in the July number of the *Hindustan Review*, the learned author has sent us the following communication:—

I am much obliged for the friendly criticism of the *Hindustan Review*, which I regard as one of the best periodicals published in India. As to the details, the *Hindustan* reviewer is right. I wrote "Behar and Tirhut," as I find that I have got into the habit of using Behar as synonymous with ancient Magadh, which corresponded to the South Behar of to-day. I doubt if in ancient times Behar covered a larger area than the South Behar of to-day. The town of Behar—the head-quarters of the sub-district of the same name in the Patna district—lies to the south of the Ganges; the country north of the Ganges was ancient *Mithila* by which name it is still known and of which Tirhut is the more popular designation. But I admit that in view of the present usage of designating the country on both sides of the river Ganges as Behar, the expression "Behar and Tirhut" becomes tautological. I shall, therefore, substitute in the next edition "South Behar" for Behar.

So also about the United Provinces. It is true, as the *Hindustan Review* remarks, that "Oudh and the United Provinces" is wrong, inasmuch as "the United Provinces include Oudh." But the name United Provinces of Agra and Oudh is frightfully cumbrous and there is nothing equivalent to the old "N.-W. P." So I (and I think other people also) have got into the habit of using U. P. as equivalent to the "N.-W. P." I shall say in the next edition "the Agra Province," but such a phrase, I fear, will be hardly intelligible.

I am quite willing to substitute "Indian" for "Native," if it is preferred.

(*d*). "Newspaper Reading in India."

The *Empire* has the following humourous leading article, under the above heading, on Mr. R. K. Dadachanji's paper in the last issue of this review:—

The *Hindustan Review* is to be congratulated. It has stolen a march even upon the *Modern Review*, the other enterprising periodical. The *Modern Review* prides itself upon having itself delivered promptly on the first day of the current month. The *Hindustan Review* has gone one better by bringing out the September number before the end of August. This is quite the thing in modern periodical journalism, and is infinitely to be preferred to the practice of coming out with the June number in October, or the festive habit of intermitting publication for a whole year, which is affected by some of our

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monthly contemporaries. We congratulate the *Hindustan Review* upon finding its way to our office table on this the 29th August.

Our eagle eye in glancing down the table of contents is at once attracted by an article by Mr. R. K. Dadachanji headed "The Abuse of Newspaper Reading in India." If he had said "The Abuse of Newspapers" we should have been with him at once, as India forms no exception to the general rule that newspapers are abused in exact proportion to their circulation and influence. And if it comes to that, we are not at all prepared to deny that they richly deserve all the censure they receive. They are generally unscrupulous, frequently unfair, and, in cases where they affect a top-heavy dignity, invariably absurd. The encroachment of the royal prerogative involved by the use of the expression "we" is in itself sufficient to condemn them. They are like the two-penny Tubes and the motor-busses—a nuisance at the best of times, even although they be a necessary nuisance.

We seem to recognize in Mr. Dadachanji a true friend, however, for he, while he doesn't go out of his way to defend the newspaper writer—quite the contrary!—does the next best thing by laying the principal blame upon the newspaper reader. We confess it hadn't struck us in that light before, and we are greatly obliged to Mr. Dadachanji for the idea. After all, when you come to think of it, the newspaper man, bad as he is, can't do so much harm as he might do otherwise, unless he were aided and abetted by the gentle reader. Henceforward, we feel, it will be the reader's own fault if he waxes wroth over anything that appears in these columns. If he gets hauled up over non-payment of income tax he needn't hope to get off by telling the magistrate that he was influenced by leading articles in the *Empire*. It is true that the reference may set Mr. Girard on to enquiring how long it is since the last tribute was levied upon Mission Row, but in that case Mission Row must not be called upon to face the double penalty of paying upon its own account and answering for the non-payment of others.

Mr. Dadachanji deals with his subject in a very thorough manner, for he takes us right back to Adam and Eve in order to prove the curiosity which springs eternal in the human breast. Curiosity is the father of journalism—presumably if there had been no Fall there would have been no newspapers. After the Fall he jumps over a big historical gap and lands us in 1498 A.D., when the first news pamphlet—ancestor of the newspaper—was published. It is rather a shock, by the way, to find that the first newspaper, like so many other things, was made in Germany. But the burthen of Mr. Dadachanji's message is that, on the whole, the newspaper is a greater nuisance in India than elsewhere. We are accustomed to these left-handed compliments, and so all that need concern us is the reason why Mr. Dadachanji's explanation is that in England people read more books than they do in India. Consequently they are in a better position to resist the demoralizing influence of newspaper reading. With every desire to agree with Mr. Dadachanji, we must ask where he gets such an idea from. Class for class the Indian who is literate at all surely reads at least as much literature as the Englishman. As for those who are totally illiterate they need not count on one side or the other. That the influence of the press is in many respects harmful in India must of course be frankly admitted, but we question very much whether it is any more so in this country than in England. If it is, it must be for some other reason than that which Mr. Dadachanji assigns.

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THE KAYASTHA WORLD.

MOTTO I.—"*I will be* as harsh as Truth and as uncompromising as Justice. I am in earnest—I will not equivocate—I will not excuse -I will not retreat a single inch—*and I will be heard.*" (William Lloyd Garrison in the *Liberator*).

MOTTO II.—"Minds may doubt and hearts may fail, when called to face new modes of thought or points of view ; but the time must come when what is false in all things will fade and what is true will no more seem strange." (From Dr. Illingworth's *Reason and Revelation*).

———

Advance Behar.

IT gives us very great pleasure and satisfaction to announce that no less than seven Kayastha students from various districts of Behar left for Europe last month. One of these, Mr. Sarju Prasad, who left on the 12th September by S. S. *Caledonia,* is the son of the *late* Babu Banaras Sahay, of Chhapra, and the son-in-law of Babu Syamlananda, a leading zemindar and pleader of Arrah. He is also a near relation of our friend and townsman, Babu Iswar Saran of Gorakhpore, who practises in the Allahabad High Court. The other six proceeded by S. S. *Egypt* which left Bombay on the 26th September. These six youngmen are : (1) Mr. Chandrabansi Sahay, nephew of Babu Krishna Sahay, whose status in the public life of Behar is well-known, (2 and 3) Mr. Bhuwaneshwar Prasad Sinha and Mr. Rameshwar Prasad Sinha, sons of Babu Lakshmi Prasad Sinha, one of the most prominent men in the district of Monghyr and the manager of Srinagar Raj, (4) Mr. Bhagwat Prasad of the well-known Kayastha family of Dhawalpura in the city of Patna and son-in-law of Babu Jaggernath Sahay, a respected zemindar of Bhatsara, (5) Mr. Mathura Prasad and (6) Mr. Ambica Prasad, sons of Munshi Jaimangal Prasad, a zemindar of Barhoge in the Patna district. Four of these youngmen will study for the Bar and two of them after completing their education in the English Universities intend to compete for the Civil Service. This is progress indeed, and the Kayastha community in Behar may will be proud of it. In this connection it is gratifying to us to note that Mr. Syed Hasan Imam of Patna gave a very successful garden party in honour of the youngmen on Sunday, the 13th ultimo. We wish all these youngmen pleasant voyage and a successful career in England.

We print below the observations of the *Tribune* on the subject :—

The whirlgig of Time brings on its revenges. The sea voyage question, which was hitherto a veritable apple of discord in Behar is now solving itself. The ramparts of old world conservatism and orthodoxy have proved no match for the inroad of the forces of evolutionary progress. The walls of Jericho have fallen not indeed at the very first blast of the trumpet of the new-born

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forces, but they could not resist the successive trumpet-calls of well-ordered evolution. Kayastha youths in Behar are now going to England more freely than ever. We understand that this year, too, six Beharee Kayastha youths are proceeding to England. The newly formed Behar Scientific and Industrial Association have offered two scholarships to Beharee youths for training in such subjects as tanning, and Electrical Engineering in the polytechnic institutes of Europe and America and it is proposed to make these offers annually. The first batch of students will leave by the end of the month. All these are signs of great hope and promise. They prove conclusively that the forces of isolation and non-progress, which raised such a mighty pother first about the re-admission of Dr. Ganesh Pershad into caste and culminated in creating a veritable tempest of vituperation in the case of Mr. Parmeshwar Lall, have now spent themselves. Behar has now realised that her old policy of isolation has been a blunder, that true progress is only possible by a close and living contact with the West, and that she will emerge out better equipped to take her rightful place in the federation of Indian nationality in that mellowed light, which results from the blending of the West with the East. Of course, she will never lose identity by the process, she will only rejuvenate herself by this drain of more vigorous blood from the West. Such are her aims and aspirations and judging from the manner in which she has cut the Gordian knot of the sea voyage movement, we must say that she is on the right lines and on the high road to success.

Mr. Ambica Charan.

We are gratified to learn that the services of the only Kayastha mining engineer, Mr. Ambica Charan, B.A., M.E., have been utilised by our friend, Mr. Hira Lal Varma, Bar-at-Law, to work some mines in the Central Provinces, which are the properties of Mr. Varma and his uncle. We trust with the happy combination of Mr. Varma and Mr. Ambica Charan as proprietor and engineer the mines will bring forth great prosperity, but we regret that the proprietors of the numerous mines in his own province, Behar, did not utilise Mr. Ambica Charan's services!

Mr Har Dayal.

We reproduced in our last issue the remarks of the *Panjabee* about the shadowing of Mr. Har Dayal by the Panjab Police. Since then Mr. Har Dayal has left for Europe. His departure called forth some observations in the *Observer* of Lahore—the English organ of Panjabee Mussalmans. These observations have elicited a protest from the *Panjabee*. We print below the *Panjabee's* leaderette, which quotes in full the *Observer's* paragraph :—

> The guilty mind is always suspicious, and the man given to intriguing, wire-pulling, preconcerting, and concocting naturally assumes the actions of others to be moved by similar traits and tricks. We are therefore not surprised to read the following in the last issue of *Observer*, the organ in the Panjab of the All-India Muslim League, that master-machine of wire-pulling and "preconcerted plans":—
>
> "Coincidence on Pre-Concerted Plan? Babu Bepin Chander Pal has left Calcutta for Europe by s. s. *Golconda*. Lala Lajpat Rai left Lahore,

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bound for England, on the 23rd instant. Lala Har Dayal, M. A., of Delhi, who has recently come to the front as an Extremist of Extremists, is said to be on his way to Europe. The question naturally suggests itself whether the departure of these three leaders of the Extremist party is due to a coincidence, pure and simple, or whether it is the result of a plan carefully prepared beforehand. If from an experience of the past one is justified to enter upon a forecast of the future, it may be safely presumed that the disappearance of these three luminaries from the political horizon of India, in search of "fresh fields and pastures new," is not the result of a fortuitous concourse of circumstances, but the outcome of a plan carefully conceived and being still more carefully carried out. The hearts of all political leaders of the radical type beat in unison from one end of the country to the other, and they possess an organisation as perfect as any that has yet existed in India. It is, therefore, futile to contend that their ramblings abroad are not the ramfications of a propaganda that bids fair to spread its meshes, spider like, far and wide. This fresh move on the political chess-board of India is significant and deserves to be carefully studied."

The *Observer* must be aware, though it omits the mention of the fact, that Babu Bepin Chandra Pal is going to Europe with a number of the scholars of the Indian Industrial and Scientific Association in his charge, and the guardians of these students, not to speak of the Association itself, cannot be supposed to be in league with the Extremist "leader." Lala Har Dayal is no "leader" of any party and would not care to be one, as he considers himself a student who has yet to finish his *real* education, for which object he is gone back to Europe. If he has suddenly come to the fore by giving random expression to some of his ideas and ideals in the press, it is because the force of his genius cannot fail appealing to the Indian excepting those that are dull of heart, or cannot bear to see their country illumined by the intellect of her own sons. With regard to Lala Lajpat Rai, his friends are aware that he is going to put his son into some University and for reasons of health. But why single out these three men when other well-known Indians, both from the Panjab and other parts of the country, have taken advantage of the present holiday season to take a trip to Europe? It is sufficient to mention among these Lala Harkishen Lal and Pandit Rambhaj Dutt Chowdhry of the Panjab and Mr. A. Chaudhuri of Calcutta, none of whom is counted as an Extremist leader. Then, we understand, a number of Mahomedan youths of spotless loyalist associations are going to be fellow-passengers of Lala Lajpat Rai in the same steamer, and have travelled with him in the same train to Bombay, though it was by no means necessary to start so early considering the date of departure of the steamer: we mean certain members of the Baghbanpura family. Are these young men also in the "preconcerted plan," or as some uncharitable people might suggest, have they been put to watch the movement of the so-called Panjabi "Extremist" leader?

Mr. Mahesh Charan's work on Chemistry.

Our local contemporary—the *Indian People*—has the following appreciative notice of Mr. Mahesh Charan Sinha's forthcoming Hindi work on Chemistry:—

"Hindi Chemistry" or Rasayan Shastra is the name of a book, written by Mr. Mahesh Charan Sinha, B. A., M. Sc., Ore (U. S. A.), who recently returned from America, after doing most creditable research work in the chemical line. His book is an up to date work on Inorganic Chemistry which he wrote in America and finished in England, after having consulted the resources of the famous Museum Library of London. His Rasayan Shastra is the first and only book in the Hindi language which can be called a regular text book of Chemistry in Hindi. The book has been written exhaustively with a view to help the most elementary student as well as to be of use to

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advanced students. It contains 400 pages, with 50 illustrations and a glossary of difficult words with English equivalents. The author was led to write this book in Hindi because he saw in America that young boys who had hardly any other knowledge but that of being able to read, making all kinds of chemical and electrical preparations at home and understanding everything about science without ever having gone to school for study. On one occasion he went to see a friend of his and saw a boy of fifteen who was making experiments with telephones. When asked as to where he had learnt all this, the father of the boy said that he had learnt it all in the cellar of the house where firewood was kept and invited the author to see it. On looking into the cellar it was found that it contained a motor, a dynamo, a telegraph apparatus, batteries, telephones, electric light and small cars, every one of them made by the boy himself, who had only consulted the books as to how to make them. The author of the Rasayan Shastra has taken his cue from that instance and had, therefore, written the book in Hindi so that those who cannot afford to learn a foreign language and then to study science, may be able to learn it through the medium of their own language much more quickly and usefully. Not only that but the book will be useful even to those who are now at school and are studying science for it explains everything in their own language. Rasayan Shastra is of immense value to those that are directly or indirectly concerned with manufacturing industries or intend later on to go in for technical pursuits. Hindi Chemistry is of great help to the general reader as a book of reference and it ought to be kept in every Hindi-knowing home as an acquisition to Hindi literature, which is so poor in scientific subjects. A study of this book is essential for Hindu women as in it they will find information regarding domestic duties and sanitation which ought to be the common knowledge of every person. A reading of this book will enable them to understand the chemistry of food and of the stomach, topics with which every American girl is familiar. The book is in the press and will be published as soon as at least orders have been secured for 500 copies. The price is Rs. 3 per copy. But those who will apply for the book before publication will get it for Rs. 2 only. Persons intending to buy the book are requested to communicate with Mr. M. C. Sinha, 7, Elgin Road, Allahabad.

A lesson to the ungrateful.

A correspondent, whose statements we may safely rely upon, writes to us as follows:—

How ungrateful do sometimes even educated persons turn is pretty well clear from the conduct of one undergraduate-trained teacher of the Kayastha Pathshala, Allahabad. He received his education at the expense of the Pathshala and, when he failed to qualify himself for the Roorkee Engineering class, where on passing the F. A. Examination he was sent with a scholarship of Rs. 40 per month, he was appointed a teacher in the Pathshala and, later on, sent to the Teachers Training College, where he was allowed to draw his full pay on executing, as was only fair, a bond to serve the institution for 3 years. After qualifying himself as a trained teacher he determined upon a breach of his contract with the Pathshala, not to speak of turning abruptly faithless to his *Alma Mater*, by accepting a Government post and left it without even obtaining the permission of the Pathshala authorities. They would have gladly let him off, it is given out, but, with a view to prevent similar occurrences in future, they reported the matter to the Director of Public Instruction who forthwith dismissed him from Government Service. He thus found himself in a most [illegible] position, when the same institution which had so long helped him to come by his recuse, accepted his services forgiving his rash and childish action.

Indian Press, Allahabad.

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